

THE
GARDEN OF THE SOUL

A MANUAL

OR

Spiritual Exercises and Contemplations

FOR CHRISTIANS, BY THE REV. FATHER JOHN

BISHOP CHALLON^r

ADDED TO THE ORIGINAL CONVENIENCE OF PUBLIC USE
INTO EIGHT RAIL PARTS, WITH THE ADDITION OF
A SUPPLEMENT TO VOLS. VII. AND VIII., AND OF
MISSALS AND BIBLES FOR SUNDAYS AND
HOLIDAYS, PART IX.

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PREFACE.

THE peculiarity of the present reprint of the well-known manual of Bishop Challoner, "THE GARDEN OF THE SOUL," is the classification of its contents for the greater facility of general use into seven separate divisions:—

- I. Christian Doctrine.
- II. Private and Family Prayer.
- III. Public devotions for Sundays and Holydays.
- IV. The Sacraments of Penance and the Holy Eucharist.
- V. Selections from the *Rituale Romanum*.
- VI. A selection of Various Litanies.
- VII. Miscellaneous Devotions for public and private use.

Any particular prayer that may be wanted will thus be much more readily found by searching for it in the class to which it will easily be known to belong.

Some favourite additional prayers will also be found incorporated with Bishop Challoner's text, with a Selection of Hymns (Part VIII.), and (Part IX.) the Epistles and Gospels of the Sundays and Holydays.

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THE
GARDEN OF THE SOUL.

Christian Doctrine;

OR,

A BRIEF SUMMARY OF THE CHRISTIAN FAITH
AND ITS OBLIGATIONS.

Section I.

*A short instruction on the principal articles of the
Christian Faith.*

EVERY Christian must believe that there is one God, and no more than one God : that this God is a pure Spirit, the Lord and Maker of heaven and earth, who has neither beginning nor end, but is always the same ; is everywhere present ; knows and sees all things ; has sovereign power over all created things ; and is infinite in all perfections.

Every Christian is bound to believe that in this one God there are three several Persons, perfectly equal, and of the same substance : the Father, who proceeds from none ; the Son, who is begotten of the Father before all ages ; and the Holy Ghost, who proceeds eternally from the Father and the Son ; and that these three Per-

sons are all equally eternal, equal in wisdom and power, and are all three one and the same Lord, one and the same God.

We must all believe that this God created the angels to be with Him for ever, and that one part of them fell from God by sin, and became devils ; that God also created Adam and Eve, the first parents of all mankind, and placed them in the earthly paradise, from whence they were justly banished for the sin they committed in eating of the fruit of the forbidden tree ; and that by this transgression of Adam we are all born in sin, and must have been lost for ever, if God had not sent us a Saviour.

We are bound to believe in this Saviour of all mankind, Jesus Christ, the Son of God, true God and true man ; perfect God from all eternity, equal to His Father in all things ; and perfect man, from the time of His coming down from heaven for us, having a body and soul like us.

We must believe that this Jesus Christ, our Saviour, who had been long foretold by the prophets, was, at God's appointed time, conceived in the womb of the Virgin Mary, by the power of the Holy Ghost, without having any man for his father, and was born of her, she still remaining a pure virgin ; that, during the time of His mortal life, He founded the Christian religion by His heavenly doctrine and wonderful miracles, and then offered Himself a sacrifice for the sins of the whole world, by dying upon a cross, to purchase mercy, grace, and salvation for us ; and that neither mercy, nor grace, nor salvation, either can, or ever could, since Adam's fall, be

obtained any otherwise than through this death and passion of the Son of God.

We must believe that Jesus Christ, after He had been dead and buried for part of three days, rose again on the third day, from death to life, never to die any more ; and that, for the space of forty days, He was pleased, at different times, to manifest Himself to his disciples, and then ascended into heaven in their sight, where, as Man, He continually intercedes for us. From thence He sent down the Holy Ghost upon His disciples, to abide with them for ever, as He had promised, and to guide them and their successors into all truth.

We must believe the Catholic or Universal Church of Christ, of which He is the perpetual Head, and His Spirit the perpetual Director, which is founded upon a rock, and is ever victorious over all the powers of death and hell. This Church is always one, by all its members professing one faith, in one communion, under one chief Pastor, succeeding St. Peter, to whom Christ committed His whole flock (John, xxi. 15-17). This same Church is always holy, by teaching a holy doctrine, by inviting all to a holy life, and by the eminent holiness of many of her children. She is Catholic, or universal, by subsisting in all ages, by teaching all nations, and maintaining all truth ; she is apostolical, by deriving her doctrine, her communion, her orders, and her mission, by an uninterrupted succession, from the apostles of Christ.

With this Catholic Church, the Scriptures, both of the Old and New Testament, were deposited by the apostles ; she is, in the person of

her supreme pastor, the Roman Pontiff, and the episcopate united to him, the guardian and interpreter of them, and the judge of all controversies relating to them. These Scriptures, thus interpreted, together with the traditions of the apostles, are to be received and admitted by all Christians for the source of their faith and practice.

We must believe that Jesus Christ has instituted in His Church seven sacraments, or mysterious signs and instrumental causes of divine grace in our souls. Baptism, by way of a new birth, by which we are made children of God, and washed from sin. Confirmation, by which we receive the Holy Ghost, by the imposition of the hands of the successors of the apostles (Acts, viii.). The Blessed Eucharist, which feeds and nourishes our souls with the Body and Blood of Christ, really present under the forms of bread and wine, or under either of them. Penance, by which penitent sinners are absolved from their sins, by virtue of the commission given by Christ to His ministers (John, xx., and Matt. xviii.). Extreme Unction, which wipes away the remains of sin, and arms the soul with the grace of God in the time of sickness (James, v.) Holy Orders, by which the ministers of God are consecrated. And Matrimony, which, as a sacred sign of the indissoluble union of Christ and His Church, unites the married couple in a holy band, and imparts a grace to them suitable to that state (Eph. v.).

We must believe that Jesus Christ has also instituted the great Eucharistic Sacrifice of His Body and Blood in remembrance of His Death

and Passion. In this sacrifice He is mystically immolated every day upon our altars, being Himself both Priest and Victim. This sacrifice is the principal worship of the New Law, in which, and by which, we unite ourselves to Jesus Christ, and with Him and through Him we adore God in spirit and truth, give Him thanks for all His blessings, obtain His grace for ourselves and the whole world, and pardon for all our sins, and those of the living and the dead.

We must believe that there is in the Catholic or universal Church of God, a communion of saints, by means of which we communicate with all holy persons and in all holy things. We communicate with the saints in heaven, as our fellow-members under the same head, Christ Jesus; we give thanks to God for His gifts to them, and we beg a share in their prayers. We communicate with all the saints upon earth in the same sacraments and sacrifice, and in a holy union of faith and charity. And we communicate with the faithful who have departed this life in a more imperfect state, and who, by the law of God's justice, are for a while in a place of suffering, by offering prayers, and alms, and sacrifices to God for them.

We must believe also in the necessity of divine grace, without which we cannot make so much as one step towards heaven; and that all our good dispositions and all our merits are the gift of God; that Christ died for all men; that God is not the author of sin; and that His grace does not take away our free will.

We must believe that Jesus Christ will come from heaven at the last day to judge us

all ; that all the dead, both good and bad, shall rise from their graves at the sound of the last trumpet, and shall be judged by Him according to their works ; that the good shall go to heaven with Him, body and soul, to be happy for all eternity in the enjoyment of the Sovereign Good ; and that the wicked shall be condemned, both body and soul, to the torments of hell, which are most grievous and everlasting.

Section II.

The perpetual obligation of the Eternal moral law, or a short instruction on the nature of the Eternal Divine moral law (1) as originally taught to man ; (2) as promulgated to the particular people of Israel by the Decalogue or the Ten Commandments of Moses ; and (3) as now taught to every Christian, that he or she should obey it, and conform his life to its precepts.

§ 1. The moral law of God is from all eternity

Above all things it is necessary for the Christian to understand what St. Paul says to the Corinthians : “ You are not your own, for you have been bought with a great price ” (1 Cor. vi. 19). “ The beginning of all sin is pride,” says another Scripture (Ecclus. x. 15) ; and the Holy Scripture further adds that the beginning of pride shows itself in apostasy from God. In the case of Lucifer and all the angels who fell with him from their high estate, the first beginning of their fall was an inward act of pride. “ I will be like unto the Most High,” such are the words of Lucifer recorded in the book of the prophet Isaiah. The same is the case with the sins of men. The pride and the deceived ambition, to be as “ gods knowing good and evil,” led Eve into the first act of apostasy from God, in which

she soon had Adam for her companion. Adam and Eve, in paradise, were not their own, nor were they created to be a law to themselves, but they were under the law of their Lord and owner, who had created them, and who had placed them in His own garden, which He had Himself planted for them, making over everything in the garden to them, except only one tree and its fruit.

Respecting this tree a law had been promulgated by the Divine owner of the garden, that of the fruit of this tree they were not to eat : and this law was enforced to them by the threat of a penalty, "In the day thou eatest of it thou shalt surely die" (Gen. ii. 17).

The law was broken, and the penalty in consequence was incurred, whereby death and sorrow and the necessity for labour came into the world.

The penalty of death, however, which was incurred, was not to be immediately inflicted. Though expelled from paradise, and not suffered to return to it, Adam and Eve were still to be suffered to live for many years. Eve was still to become the mother of numerous children, and Adam their father was to be to them their priest and prophet. God commanded Adam to teach all born from him, his children, his grandchildren, and all their descendants, to fear God, to be present at His sacrifices, and to obey all the precepts and commandments, which Adam, the patriarch of the world which was still suffered to exist, was commanded to deliver to them in the name of God.

§ 2. Original sin, and its pardon in respect of the merits of the Lamb slain from the origin of the world.

The whole family born from Adam has contracted, by the sin committed in paradise, the guilt of original or birth sin; but in respect of the future Divine Victim for the sins of men, "the Lamb slain from the foundations of the world" (Apoc. xiii. 8), God has had mercy upon the human family, and has showed that He has pardoned their sin for the sake of the promised future Divine Victim. This pardon of God to Adam and Eve is manifested by the act of His condescending to make garments for Adam and Eve, immediately after their fall, of the skins of the animals—doubtless of those which from this time began to be offered on His altar in sacrifice to Him.

§ 3. The successive promulgations of the eternal moral law.

How God showed His merciful care for the family of Adam, notwithstanding their act of transgression and their consequent expulsion from paradise, is revealed to us in the following verses of the Sacred Scripture, taken from the 17th chapter of the Book of Ecclesiasticus: "(1) God created man of the earth, and made him after His own image. (2) And He turned him into it again and clothed him with strength according to Himself. (3) He gave to him the number of his days and time, and gave him power over the things of the earth. . . . (5) He created of him a helpmate like unto himself, and He gave them counsel and a tongue and eyes and ears, and a

heart to devise, and He filled them with the knowledge of understanding. (6) He created in them the science of the spirit, He filled their heart with wisdom, and showed them both good and evil. (7) He set His eyes upon their hearts to show them the greatness of His works. (8) That they might praise the name which He has sanctified, and glory in His wondrous acts, that they might declare the glorious things of His works. (9) Moreover, He gave them instructions and the law of life for an inheritance. (10) He made an everlasting covenant with them, and showed them His justice and judgments. (11) And their eyes saw the majesty of His glory, and their ears heard His glorious voice, and He said to them, Beware of all iniquity. (12) And He gave to everyone of them commandments concerning his neighbour. (13) Their ways are always before Him, they are not hidden from His eyes" (Eccles. xvii. 1-13).

This passage from the Sacred Scripture shows us that in the same manner as the Divine Victim of Calvary, "the Lamb slain from the beginning of the world," was from the very beginning the ground of the restoration of the fallen creation to the mercy and favour of God, and the reason of His never ceasing to care for and watch over them; so, from the first day of the banishment from Paradise, the obligation to learn to observe the Divine Law never for a single moment was withdrawn. He said to them, "Beware of all iniquity," and He gave to every one of them "commandment concerning his neighbour." The one commandment of Paradise now no longer sufficed, so God gave men the laws which He

required them to obey, and He kept His eye upon them to see that His laws were obeyed : " Their ways are always before Him."

The law itself, as everyone may be presumed to know, is one thing, and the promulgation of the law under particular circumstances to particular persons, is quite another thing from the law itself. The law of the ten commandments which Moses received at the hands of God on Mount Sinai, written on the two tables of stone, contained nothing that was new, or which had not been taught and enforced before as the Divine law for men. These two tables of stone given to Moses thus became the peculiar form of promulgation by which God commanded Moses to make known His eternal law to the particular Israelite people.

God imposed His eternal law on the world before the flood, as their Creator, and as the God who, for the sake of " the Lamb slain from the foundation of the world," had pardoned the sin of Adam and Eve, and had restored them to His care. God now, after the deluge, reimposed His eternal law on the world, born from the family of Noah, as the God who had delivered the family of Noah from the universal deluge in the ark.

§ 4. The eternal moral law of God is now preached and promulgated to all the nations of the earth by the Catholic Church.

God again promulgated and reimposed His self-same eternal law on the particular people of Israel by a new and special title exclusively proper to them, saying to them by Moses : " I am the Lord thy God, who brought thee out of

the land of Egypt and out of the house of bondage."

Under the Christian times God renews and again promulgates by His Son Jesus Christ, His self-same eternal law, which is subject to no essential change; and this on a newer title still that is no longer the peculiar title proper only to the people of Israel, but a new title that applies equally to all the people of the entire earth. God no longer speaks to the single nation of Israel, saying to them, "I brought thee out of the land of Egypt, and the house of bondage," but He speaks by His Catholic Church to all the nations and tribes and kindreds of the entire earth, and to every living soul of man who has received his baptism. He says, By my death upon the cross of Calvary, I have broken the power of the prince of this world, and I have delivered you from your slavery to Satan; henceforth, "you are no longer your own, but you have been bought with a great price." I am now the Lord your God who have redeemed you: this is My eternal law, promulgated to man from the beginning of the world. Remain in my covenant and keep this law and you shall live; break this my law and you shall die. I have not purchased for you impunity for sin, but forgiveness and mercy, that you may "beware of all iniquity," and grace and strength to rise up to the happiness and glory of a new Christian life.

§ 5. In what true Christian liberty consists.

Above all things, then, it is necessary for the Christian who desires to save his soul that he

should understand that the true liberty of the Christian is most removed from the false liberty (which is the most certain of all ways to everlasting perdition) of indulging his wicked desires in continual contempt of the Divine Law. True Christian liberty is attained when the Christian has brought himself by the grace of Christ to love the Divine Law, and to desire, above all things, to conform his life to it; in a word, when from the inmost depth of his soul he can say with the holy Psalmist: "With my whole heart I have sought after Thee; let me not stray from Thy commandments" (Ps. cxviii. 10).

Section III.

*A short instruction on the Christian duty of Prayer,
public and private.*

- § 1. The distinction between the worship of God in public, and the duty of personal prayer in private.

The duty of the Christian to God as regards prayer is twofold: (1) The duty of joining with his fellow-Christians in the public worship of God; and (2) the duty of private prayer. The first of these is inculcated upon the Christians by the words of the apostle, "Not deserting our assemblies, as is the custom of some" (Heb. x. 35); and the second is enforced by the words of Christ: "But do thou, when thou prayest, enter into thy chamber, and having shut the door, pray to thy Father in secret, and thy Father who seeth in secret shall reward thee" (Matt. vi. 6). It is to be presumed, as Adam was created at first alone and without a companion, that the duty of private prayer has the precedence, at least in point of time, over public or united

prayer, for the due performance of which a liturgy and ceremonial are indispensably needed, the formation and setting in order of which was of necessity a work of time.

But if private prayer must remain, to the end of the world, the primary obligation of the human creature, the united prayer of the public worship of God follows directly upon it, and undoubtedly occupies an infinitely more prominent place in the history of all the nations and people of the whole world than the practice of private prayer. The jealousy of Cain against Abel was caused by his observing the far greater popularity of the sacrifice offered by his brother Abel than he was able to obtain for those offered by himself. In short, from the first moment that families began to multiply and to increase upon the earth, altars were erected and sacrifices were offered upon them; and, in a word, the duty of worshipping God in the public assembly of the people is cotemporary with the origin of the world.

§ 2. The Christian obligation of the public worship of God on the Seventh or the Lord's Day.

God, we learn from the Book of Genesis, completed all His work that He had made on the sixth day, and rested on the seventh day from all the work that He had done. "And He blessed the seventh day and sanctified it, because in it God rested from all the work that He had created" (Gen. ii. 2).

This original obligation of the sanctification of the seventh day remains the law of God for all generations. It was instituted in Paradise

previous to the sin of man, and it followed him out of Paradise, when he was expelled from it in punishment of his sin. The observation of this precept was taught by the prophet Noah to the families descended from him, and the patriarchs of the Hebrew family, Abraham, Isaac, and Jacob, kept up the tradition of its observance. As the various nations which sprang from the confusion of languages fell away from the truth, they lost the observance of the seventh day. Moses, however, re-established its observance among the Israelites, who were delivered out of Egypt, and it has been ever since observed by them.

Among all Christians, the obligation of the sanctification of the seventh day is universally acknowledged as binding. It is to be carefully observed, however, that all Christians observe the seventh day in honour of the resurrection of Christ from the dead. The former Sabbath, or seventh day of the week, kept in memory of the completion of creation, is abrogated, and in the place of it the seventh day, as observed by the Christians, is now the first day of the week, or the Lord's Day, in other words, the day of the resurrection of Jesus Christ from the dead.

Besides the obligation of rendering public worship to God on the seventh or Lord's day, the Catholic Church has appointed other festival days, commonly known as *days of obligation*, so called from the same duty of public worship attaching to them.

- § 3. Of the Holy Sacrifice of the New Law, commonly called the Mass, at which all Catholic people are, ordinarily speaking, bound by their religion to be present on the Sunday, or Lord's Day, and on all other festivals known as days of obligation.

Jesus Christ is called in the Apocalypse of St. John, "the Lamb slain from the first origin of the world" (xiii. 8). The sacrifices which were offered for the public worship of God by Abel in the world, before the flood, by Noah, on coming forth from the ark, by Abraham, Isaac, and Jacob, and which were appointed by Moses to be offered on the altar of sacrifice of the people of Israel, had no virtue in themselves to wash away sin. These sacrifices, nevertheless, were taught by God to man, and were accepted by Him as being figures of the sacrifice of the Lamb "slain from the origin of the world," and not because the blood of calves and of goats could in itself be accepted as any atonement for the sin of men.

Every thing that happens must turn to the honour of God. God created man with the gift of free will, free to obey and free to disobey, according to his choice. Consequently, when Adam and Eve used their free will to transgress the command of God, they separated themselves from the friendship of God, and could only be restored to it by an act of the grace of God, to which they could have no claim in justice. As regards themselves, they were hopelessly lost. But as all things must turn to the honour of God, God, by an act of sovereign mercy, made redemption to be cotemporary with sin, that the Evil One should not be able to boast of his

having ruined the creation of God. Hence, contemporary with the fall of Adam and Eve, there was decreed by God the atonement of "the Lamb slain from the origin of the world." On this account all the worship of mankind by the sacrifices that were, previous to the coming of Christ, was celebrated with the shedding of blood, as figures of the blood of the Lamb of God.

When Christ Himself came these figures were to cease. Hence, in the 39th Psalm, spoken in the person of Christ to His Father, we read: "Sacrifice and oblation Thou didst not desire; but a body Thou hast prepared for me" (so St. Paul reads it, Heb. x. 5). "Burnt-offering and sin-offering Thou didst not require; then said I, Behold, I come." All which gives us to understand that by reason of the insufficiency of the sacrifices of the Old Law, Christ Himself would come to be our sacrifice, and would offer up His own Body and Blood for us.

Accordingly, our Saviour Jesus Christ, at the time appointed by his Father, having taken flesh for us, was pleased to offer Himself a sacrifice for us, dying upon the cross for the sins of the whole world. By this one offering, which had been decreed from the first origin of the world, we were completely redeemed, inasmuch as our ransom was paid, and all mercy, grace, and salvation, were purchased for us. Neither can there now be any need of His dying any more, or purchasing any other graces for us than those for which He has already paid the price of his Blood.

Nevertheless, for the daily application of this one eternal redemption to our souls, and that the

mercy, grace, and salvation which He has purchased for us may be actually communicated* to us, He not only continually appears in our behalf in the sanctuary of heaven, there representing and offering to His Father His death and passion for us, but has also instituted the blessed Eucharist, the night before His passion, in which He has bequeathed us His Body and Blood, under the sacramental veils, not only to be received by us as a sacrament, for the food and nourishment of our souls, but also to be offered and presented by His ministers to His Father (mystically broken and shed) as a sacrifice: not only by way of a new death, but by way of a standing memorial of His death; a daily celebrating and representing His death to God, and an applying to our souls the fruits of it.

This eucharistic sacrifice of the Body and Blood of Christ, daily offered under the forms of bread and wine, in remembrance of His passion, is what we call the Mass. This is the solemn liturgy of the Catholic Church. This is that pure offering which is made to God in every place among the Gentiles, according to the prophecy of Malachy (i. 10, 11). By this Christ is a Priest for ever, according to the order of Melchisedech (Ps. cix.), whose sacrifice was bread and wine (Gen. xv.).

This sacrifice of the Mass is the same in substance with that which Christ offered for us upon the cross, because both the victim offered, and the priest, or principal offerer, is the same Jesus Christ. The difference is only in the manner of the offering; because upon the cross our Saviour offered Himself in such a manner as really to shed His Blood, and die for us, whereas now He

does not really shed His Blood, nor die any more. And, therefore, this is called an unbloody sacrifice; and that of the cross a bloody sacrifice.

By reason of this near alliance which this sacrifice of the Mass has with the sacrifice of the cross, it completely answers all the different ends of sacrifice, and that in a manner infinitely more perfect than any of the ancient sacrifices. Christ is here both priest and victim, representing in person, and offering up His death and passion to His Father.

This sacrifice of the Mass is offered up to God, in the Catholic Church, first, as a daily remembrance of the passion of Christ: "Do this for a commemoration of me" (Luke, xxii.). Secondly, as a most solemn worship of the Divine Majesty. Thirdly, as a most acceptable thanksgiving to God, from whence it has the name of Eucharist. Fourthly, as a most powerful means to move God to show mercy to us in the forgiveness of our sins, for which reason we call it propitiatory. And, lastly, as a most effectual way to obtain of God all that we want, coming to Him, as we here do, with and through Christ.

For these ends, both priest and people ought to offer up the sacrifice of the Mass: the priest, as Christ's minister, and in His person; and the people, by the hands of the priest; and both the one and the other, by the hands of the great High Priest, Jesus Christ. And, with this offering of Christ's, both the one and the other ought to make a total offering of themselves also by His hands, and in union with Him.

§ 4. Of the institution of the week of seven days, and of the Calendar of the Church Year.

Not only has God Almighty, it should be carefully observed, asserted His supreme Lordship and Sovereignty over the world, and especially over the life of His own Christian people by dividing their life for them into periods of seven days, the first of which days He claims to be especially sanctified to Himself as His own, or the Lord's Day; He has also asserted His Divine sovereignty over the entire year by portioning it out according to the Calendar of the Church, into periods of time corresponding partly with the life of Jesus Christ on earth, and partly with the descent of the Holy Ghost on the day of Pentecost.

It is full of instruction to all the Christian people to have this act of the sovereignty of God over the lives of men continually present to their mind, to give them courage against all the profane unbelievers of the world. As early as the times of the Psalmist, 'The whole kindred of the enemies of God said in their hearts, Let us abolish all the festival days of God from earth' (Ps. lxxiii. 8). This war of all the wicked men, and of all the profane atheists and proud unbelievers of the earth, against the festival days of God, has never ceased; but God Almighty, who is patient and long-suffering, seeing that He is seated in His glory in heaven, no more suffers it to prevail than He allows the waters of the sea to prevail against the earth that He has made. "Thus far," He says to the sea, "shalt thou come, and no farther; here thou shalt break thy

foaming waves" (Job, xxxviii. 11). The wicked, profane atheists and unbelievers are compared by Isaías to the troubled waters of the sea, that are for ever "casting up mire and dirt" (lvii. 20); but they are not suffered to pass the bounds set to them. The division of time into weeks, and the Calendar of the Church Year, which the enemies of God would gladly abolish, is seen to remain unshaken. It bears its testimony against them of the God who, in due time, will call them before His irresistible tribunal to answer for their profane contempt and rebellion, and it gives great strength and confidence to the hearts of the devout Christian people.

The Calendar of the Church Year, indeed, may be said to be to the Christian people what the Pillar of the Cloud was to the Hebrew people, as they were pursued by the Egyptians. To the Egyptians it was a darkness that struck them with terror and fright; to the Israelite people it was their light and the guide of their way.

- § 5. Of the benefits of the institution of the sanctification of the Lord's Day of Rest, and of the order of the Calendar for the sanctification of the year.

The merciful reason of the institution of the seventh day of rest is given to us in the words of our Lord Himself in reply to the Jews, preserved in St. Mark's gospel: "And He said to them: The Sabbath was made for man, and not man for the Sabbath; therefore, the Son of Man is Lord also over the Sabbath" (ii. 27). All the acts of God undoubtedly manifest His sovereign power; but the Christian must be careful to remember that the Christian people do not

praise God simply for the sovereign power which the profane unbelievers in vain strive to resist, but for His mercy, love, and goodness to them, and for the benefits which they receive from Him. The institution of the Sabbath, which is now the Lord's Day to the Christian people, is to be kept holy by the Christian people, not only to honour the majesty of God, but also because it was instituted for their good and because it is most excellent for them to observe it. God has promised very rich blessings to the people who faithfully honour His holy seventh day of rest. "Thus, saith the Lord to the eunuchs, who shall keep my Sabbath, and shall choose the things that I will, and who shall observe my covenant, I will give them a place in my house and in my walls, a name better than that of sons and daughters, I will give them an everlasting name that shall not perish; . . . I will bring them into my holy mountain, and I will make them to rejoice in my house of prayer; their holocausts and their victims shall be acceptable to me on my altar, for my house shall be called a house of prayer for all people" (Isaias, lvi. 4). Further on in the same prophet these glorious promises are extended to the entire people on the condition of their honouring the holy Sabbath of God: "If thou shalt cease to trample my Sabbath under thy feet, and to do thine own will on my holy day, and if thou shalt call the Sabbath a delight, and the holy day of the Lord glorious, not walking in thine own ways, nor seeking thine own will to speak vain words, then thou shalt delight thyself in the Lord, and I will lift thee up higher than the high places of the

earth, and I will feed thee with the inheritance of Jacob, thy father, for the mouth of the Lord hath spoken it" (Isaias, lviii. 13).

The same promise of God to give His rich blessings to the Christian people who are diligent in assisting devoutly at the celebration of the Holy Sacrifice of the Mass on the Lord's Day, in frequenting sermons, instructions, Catechism, Vespers, and Benediction, and all the various public offices of piety and devotion which are celebrated in the churches on the Sunday, is to be understood to extend equally to all the festival days of the Calendar of the Church, which are instituted by the same Divine authority for both the honour of God and for the good of the Christian people.

Nothing can be more instructive to the Christian people than to labour to follow intelligently the course of the Calendar of the Church, using for the purpose the aid of any suitable manual.*

The season of Advent brings before the mind the long preparation of the nations of the world for the coming of their Redeemer.

The season of the Nativity, the final fulfilment of the promises of God in the birth of Christ.

The season of Lent, the necessity of the discipline of penance, prayer, and reconciliation with God through approaching the sacraments of Penance and the Holy Eucharist.

The Paschal season, the resurrection of Christ

*The "Liturgical Year" of Dom. Gueranger, Abbot of Solesmes, a learned work in several volumes, translated by Dom. L. Shepherd; and a smaller manual by R. P. Goffine, a Premonstratensian Canon, of which there are various translations current, may be recommended.

from the dead, and the opening of the kingdom of heaven to all believers, for the final grace of being received into which we should never relax our vigilance and labour.

The Ascension of Christ into heaven, whither we must never cease to follow Him in heart and affection.

The season of Pentecost, the fulfilment of the promise of Christ to send the Paraclete upon earth, the Holy Ghost, whose sevenfold gifts we must never cease to pray for, studying diligently most faithfully to correspond with them.

The pious Christian who thus endeavours faithfully to follow the order of the Calendar for the year, and to store his mind with good Christian knowledge respecting all the festival days as they come in due order, will find a very rich reward. He will find St. Peter's promise verified to him: "If these things be with you and abound, they shall make you to be not barren or without fruit in the knowledge of our Lord Jesus Christ" (2 Pet. i. 8).

Section IV.

Of the Christian duty of prayer, but more especially with reference to the private prayer of the Christian, its urgent necessity for our condition, and its benefits.

§ 1. The necessity of private prayer to salvation.

Having treated in the above section briefly of the nature and antiquity and of the great benefits of the duty of Christian prayer as regards the frequenting the public assemblies of the Christian people, with its principal act of public worship, the offering the Holy Sacrifice of the New Law,

we pass on to consider the Christian duty of prayer in its next aspect, namely, the private prayer of the Christian, with which may be properly associated the family prayer of the Christian household, holding a sort of intermediate place between the private prayer of the closet, and the prayer of the public assembly of the Christian people.

And here the first point on which to insist is the necessity of the regular practice of prayer in order to salvation. This necessity is enforced by the words of Christ, who says : "It is necessary to pray always." The following are the words of the Catechism of the Council of Trent with regard to this all-important duty of Christian life. The Church herself shows us the necessity of prayer in the introductory form which is placed before the Lord's Prayer in the Canon of the Mass. "*Taught by the precepts of salvation, and instructed by the command of God, we dare to say.*" For the very reason that prayer was thus necessary for Christian men, and because He was specially asked by His disciples, the Son of God prescribed for them a form of prayer, and thereby conveyed to them the hope of obtaining the things they asked for, while He Himself not only set them the example of continual prayer by day, but likewise of whole nights spent in prayer. Of this duty the Apostles, who came after our Lord, were not remiss in handing on the precepts to all who presented themselves to be received to the faith of Christ. Both St. Peter and St. John admonish the faithful most diligently on this head, and the Apostle of the Gentiles, mindful of the same reason, frequently exhorts the Chris-

§ 3. The conditions of acceptable prayer.

The chief condition of an acceptable prayer is to consider well beforehand what it is we are about to do, and to be on our guard not to rush into the act of prayer in a thoughtless and unprepared way. "Before prayer," says the Scripture, "prepare thy soul, and be not as a man tempting God" (Ecclus. xviii. 23), to which may be added the words of Solomon: "Let not thy heart be swift to utter thy words in the presence of God, for He is in heaven and thou art upon the earth" (Eccles. v. 1). The act of prayer requires recollection and consideration, and a certain humbling of the spirit in the presence of God; and this has its reward, as the words of the Psalmist show: "He hath respect unto the prayer of the humble, and hath not despised their petitions" (Ps. ci. 18); and again, "the prayer of the humble penetrates the clouds" (Ecclus. xxxv. 21).

The next important condition of an acceptable prayer is to understand that it is an offence and not an honour to God to ask anything from Him which it would be repugnant to any of His Divine attributes to grant us. By such prayer as this we only provoke the anger of God against ourselves. Thus, St. James says: "You ask and you do not obtain, because you ask badly that you may spend it upon your lusts" (iv. 3). And again, it is an offence to God to ask anything from Him in a doubting and hesitating way. Thus, St. James says: "Let him ask in faith, nothing doubting, for he that doubteth is like a wave of the sea that is moved and carried about

with the wind ; let not such a man think that he will obtain anything from the Lord " (i. 6). The words of a beautiful prayer of the heathen world are preserved in one of the dialogues of Plato (Alcibiades):—

O God and King, give all good things to us even if we do not ask for them.

And turn aside from us all noxious things even though we should ask for them

It will be well also to remember the following hindrances to an acceptable prayer, of which the Scriptures severally make mention, as will be seen from the passages now to be cited:—

The sins of cruelty and violence against others, as the prophet says : " When you stretch out your hands, I will turn away mine eyes from you ; and though you should multiply your prayer, I will not hearken, for your hands are full of blood " (Isaias, i. 15).

The sin of anger and quarrelsomeness. The Apostle says : " I will that men pray in every place, lifting up pure hands, without anger and without dispute " (1 Tim. ii. 8).

The sin of bearing malice, and refusing to forgive and to be reconciled. Christ says, " When you stand up to pray, forgive if you have aught against any man ; for if you forgive not men, neither will your Heavenly Father forgive you your sins " (Matt. vi. 15).

The sin of hardheartedness to the needy and suffering. " He that stoppeth his ear to the cry of the poor shall cry out himself and shall not be heard " (Prov. xxi. 13).

The sin of a proud spirit. " God resists the proud, but giveth grace to the humble " (James, iv. 6).

Contempt of the Word of God. "He that turneth away his ear that he should not hear the law, this man's prayer shall become an execration" (Prov. xxviii. 9).

14. Of the particular exercise of meditation or mental prayer.

St. Francis of Sales lays so much weight upon the daily exercise of meditation as a means of rapidly making great progress in the spiritual life, that it will be of great advantage here to give a short summary of the rules which he lays down for the direction of this excellent practice. The Saint cites the following passages of the Sacred Scripture: "The whole land is desolated with desolation, because there is no one who reflects in his heart" (Jer. xii. 11); and the words of the Psalmist, "In my meditation the fire shall burst forth into a flame" (Ps. xxxiv. 4).

The subjects that may be taken for the exercise of meditation embrace a very wide range; and as there is to be found in existence a very great variety of manuals of meditations, by different spiritual writers, it is to be counselled that a prudent choice should be made of one of these, which being done, it will be desirable that the person who desires to practise meditation should adhere faithfully and with perseverance to the rules and instructions which the book thus chosen may contain.

St. Francis of Sales lays down the following general rules for a meditation in the second part of the Introduction to a Devout Life, which may be found of great utility to all who have not yet made much progress in this holy practice. The

first care must be given to make a suitable act of preparation, which should consist—

1. In placing yourself in the presence of God.
2. In invoking His help.

For the first portion of this act of preparation, you may consider (1) the immensity of God, that there is no escape from His power; (2), that in Him we live and move and have our being; (3), you may imagine that Christ is present at your side in His sacred humanity.

For the second portion of the act of preparation, you may repeat the words of David, "Cast me not away from thy presence, and take not Thy Holy Spirit from me."

After this there is a third act of preparation, which, however, is not necessary to be joined to every sort of meditation, and this is what is commonly called "*composition of place*." This is done by an act of the imagination, by which, for example, if you wished to meditate on our Saviour on the cross, you would picture to yourself the actual scene of Calvary, and all that was then said and done as described by the Evangelists.

(1.) The first care when the exercise of meditation is begun, will be to study to employ your thoughts well upon the subject which you have chosen, placing it clearly before your mind. Here, if you find that your mind dwells with pleasure on any one particular point of the meditation, do not seek to pass too hastily away from it, and, if otherwise, do not disturb yourself, but press forward to the next point.

(2.) The succeeding part of the meditation consists of "affections and resolutions." These

will, in the first instance, be such general pious thoughts as naturally spring from the subject itself. Afterwards you should seek to give these thoughts the form of some more special resolution proper to your own conduct.

(3.) Lastly, the meditation is to be brought to a conclusion by three acts: 1, an act of thanksgiving for the lights and graces received; 2, an act of offering it and yourself to God, joining your own affections and resolutions with the merits and the passion of His Son; and 3, a devout prayer for the blessing of God on all your pious affections and aspirations.

Section V.

Of the Sacraments of the Christian Religion.

§ 1. The Sacraments are the merciful gifts of the Good Samaritan.

Jesus Christ is represented in the parable under the figure of the good Samaritan, who, having had compassion on the wounded traveller, brought him on his own beast to the inn. On the morrow, when about to take his departure, the good Samaritan placed two pieces of current coin in the hands of the keeper of the inn for the use of the wounded man, commending him to his care, and promising to be himself the surety for whatever extra care his condition might need. Under the figure of the innkeeper, we have in this parable St. Peter as the supreme shepherd, and the whole body of the priesthood in its various ranks deriving their mission from him through His successors. And in the two pieces of current coin

given to the innkeeper for the needs of the wounded man, we have (1) the Sacraments of the Church, and (2) the inspired Scriptures of the Old and the New Testament.

The first point to note as regards the sacraments of the Church is that they perfectly correspond to the figure of the parable in respect of their being already coin that was current, and in no sense an entirely new creation. The already existing coin receives quite a new value in the hands of the good Samaritan which it did not possess before, notwithstanding that it was an already existing coinage. In other words, "Sacraments" are not for the first time known in connection with religion through the Gospel of Christ. The Mosaic law which had not, indeed, the good things themselves, but only their shadows, was in possession of signs instituted by God, such as the rite of circumcision, the unleavened bread of the paschal season, and others to which at least, according to the usage of the Latin language, the name of "sacraments" could, as the Catechism of the Council of Trent insists, be properly applied.

§ 2. The Sacraments are visible signs of an invisible grace.

Nothing, however, that was known in the world before Christ under the current name of sacrament, is able to sustain a comparison with the particular sacraments, seven in number, which Christ has given to His Church, and the distinguishing prerogative of which is that they are, according to the definition of St. Augustine, VISIBLE SIGNS OF AN INVISIBLE GRACE INSTITUTED BY CHRIST FOR OUR SANCTIFICATION.

§ 3. The reasons for which they were instituted.

The instruction which the Catechism of the Council of Trent especially places before the faithful as the best suited to enable them to comprehend the reasons why Christ judged these visible signs of His invisible grace to be good for His Church, is in brief the following :—

(1.) The first reason is the weakness and imperfection of a creature which is made up of a spirit united to a body, which has rendered it necessary, as St. Chrysostom says, that the gifts designed for the spirit should be united to something that is perceptible to the senses.

(2.) The outward sign becomes, on the part of God, the pledge of the fulfilment of this promise.

(3.) The sacrament serves the purpose of being a known and tangible remedy, like the wine and oil of the good Samaritan, which he applied to the wounds of the helpless wayfarer.

(4.) The sacraments serve the purpose of an outward sign by which the faithful may know and distinguish one another.

(5.) They afford an excellent means to the faithful of professing their faith in the sight of others.

(6.) They become strong and powerful bonds of mutual charity between those who are associated in the mutual enjoyment of the benefits derived from them.

(7.) They are extremely beneficial as a corrective of human pride, when we perceive ourselves subjected to things cognisable by our senses, and learn from this very subjection to obey the appointment and institution of God.

§ 4. Reason why the Sacraments are seven in number, and not more or less.

The reason of the Sacraments being seven in number, and not either more or fewer, may be explained, according to the doctrine of St. Thomas Aquinas, in the ensuing manner. St. Thomas teaches us that the Divine gift follows an order that is, according to the analogy of the needs of our usual life. But in order to human life itself it is necessary, in the first place, that a man should be born; and to this natural birth corresponds the Sacrament of Baptism, which is a regeneration or the new birth to the life of the Christian covenant. After birth it is necessary to provide for the growth and increase of the vigour of life, and to this corresponds the Sacrament of Confirmation, which imparts the grace of Christian strength. The next standing need of human life is suitable food, and to this corresponds the Sacrament of the Holy Eucharist. After this, it is always incident to human life to fall into sickness, in which case medicinal treatment becomes needed in order to recovery; to this corresponds the Sacrament of Penance, by which the injuries of sin are repaired and the health of the soul is restored. And, again, as strength is apt to fail with the approach of death, when every effort has to be made, if possible to save life, and if not, to mitigate the pains of the last agony to the dying; to this corresponds the Sacrament of Extreme Unction, the efficacy of which is to restore the sufferer to life, if it be God's will, or otherwise to prepare and

strengthen him to pass through his mortal agony in a Christian manner.

However, the above-mentioned Sacraments, five in number, viz.: "Baptism," "Confirmation," "Holy Eucharist," "Penance," and "Extreme Unction," may be seen to be all directed for the benefit of each particular member of the Christian society individually, and hence the number would plainly be incomplete except it were also to be taken into account that God has created man for society, and that his social, equally with his personal or individual existence, likewise needs to be provided for. But social existence needs to be provided for in two respects: first, in respect of its government, by which all its separate parts are preserved in their proper mutual order and dependence; and secondly, as the human creation has incurred the penalty of death by its sin, and is also endowed with the power to multiply and increase by propagation, human society, as such, needs that the laws and conditions by which this multiplication is to be regulated, should be known and fixed. This, then, has been effected for the Christian society by the two sacraments which complete the number of seven. The Sacrament of Holy Orders provides for the due government of the Christian society; and the natural contract of marriage, from which the family is appointed to spring, has been raised to the honour of being constituted a Sacrament of the New Law, being thereby also restored to its original dignity of being made for ever indissoluble, until the death of one of the two contracting parties sets the survivor again at liberty. .

§ 5. Three of the Sacraments especially needed.

It may be briefly observed that all the Sacraments are not equally necessary, and that of the seven, three are to be especially distinguished. Baptism, which is necessary to all, without distinction of persons, as Christ has declared in the words: "Except a man be born again of water and of the Holy Ghost he cannot enter into the kingdom of heaven" (John, iii. 5). Penance, again, is necessary to all who, after Baptism, have fallen into any mortal sin, for it is impossible to avoid eternal reprobation otherwise than by being truly penitent for the sin that has been committed. The Sacrament of Holy Orders, again, though not necessary to all the faithful, is indispensable to the well-being and existence of the Church.

If, however, as the Catechism of the Council of Trent justly observes, respect be had to intrinsic dignity, the Holy Eucharist greatly surpasses all the other sacraments in both the number and the greatness of its mysteries.

Section VI.

Of the Unity of the Godhead and of the Divine Trinity of Three Persons, the Father, the Son, and the Holy Ghost, a brief special instruction in consequence of the present prevailing sin of the denial of the existence of God and of His government of His world.

- § 1. The twofold duty of bearing witness to the truth: 1, by openly confessing it; and 2, by detesting its impious denial.

St. Thomas of Aquin commences his first great work of theology, known as the "Summa contra

Gentiles," by quoting the inspired words of Solomon in the Book of Proverbs: "My mouth shall meditate truth, and my lips shall detest the impious man" (viii. 7). He goes on to reason that the end of the universe is truth, and refers to the words of our Lord, that when He, the Divine Wisdom, came into the world clothed in mortal flesh, He bore witness of Himself, saying: "For this end was I born, and to this end came I into the world, that I should bear witness to the truth" (John, xviii. 37).

Understand, then, good Christian, that after the pattern and example shown to thee by thy Lord and Master, thou also hast been born and hast been sent into the world to bear witness to the truth. But this bearing witness to the truth is to be done in two ways: the first is when the mouth meditates the truth, in the hearing and for the benefit of those who are well disposed to listen, as we have an example of our Lord when He said to the lawyer: "Thou hast rightly answered; this do and thou shalt live" (Luke, x. 28). The second is when we come across any signal manifestation of impiety and blasphemy, and then the rule to be observed is that the Christian should bear witness to the truth, by his lips openly and without scruple "detesting the impious man;" "my lips," says the inspired proverb, "shall detest the impious man." It was thus that our Lord's lips detested the impious man, when He said to the hypocritical Pharisees: "Ye generation of vipers, how shall you escape the judgment of hell" (Matt. xxiii. 33); and it was thus also that St. Paul's lips detested the impious Elymas, when full of the

Holy Ghost, and looking fixedly upon him, he said: "Oh, full of all craft and all deception, child of the devil and enemy of all justice, wilt thou not desist from subverting the right ways of the Lord?" (Acts, xiii. 10.) To refrain from doing this for no better reason than through cowardice is to risk incurring a terrible judgment of reprobation. The *cowards*, it should be here carefully remembered, stand first before all other evil-doers on the list of those of whom it is said in the Book of the Apocalypse, "that they have their place in the lake that burns with fire and brimstone" (xvi. 8).

§ 2. The duty of openly detesting the prevalent sin of the denial of the existence of God.

One of the impieties which everyone who names the holy name Jesus Christ should learn that it is, especially at the present time, a most sacred duty to detest with his lips, according to the examples above given, is the prevailing sin of the denial of the existence of God.

It is a very common thing to hear this denial falsely and audaciously spoken of as if it was not in any sense an impious sin against the majesty of God, but only a perfectly legitimate right of reasonable liberty. On this account it is urgently necessary that the Christian should be rightly instructed in this particular duty. Because God in heaven is seen to be very long-suffering and very patient, for the reason that He knows that all flesh must come before Him for judgment (both those who deny Him equally with those who fear Him); this patience and long-

suffering of God is no excuse why the Christian should not bear witness to the truth. Because it is the will of Christ that the tares and the wheat grow in the same field up to the time of the harvest, the Christian must understand that this rule of God constitutes for him no reason why his lips should not do their duty and detest the impious man, and especially the man who sins against God by denying His existence. A Jew, hearing the impious man denying the existence of God, is bound by the law of Moses to tear his garments, to signify his horror and detestation of the sin. A Mahometan, in the same manner, hearing the evil man blaspheming God by his impious denial, is in like manner required to detest him with his lips. Do thou, then, O Christian soul, remember thy duty, and be not afraid or slow to detest with thy lips this impious denial.

Remember, O Christian, that to thee is entrusted a very much greater measure of the knowledge of God than is possessed by either the Jew or the Mahometan. The Jew and the Mahometan only know the One supreme God in His unity—the former, as the God who has spoken to the particular people of Israel by the mouth of Moses and the prophets; the latter, as the God whom they believe to have spoken to a certain number of the tribes of men by one whom they mistakenly account to be His prophet, Mahomet.

All the knowledge which is possessed by the Jews has been made over to thee in Christ. As St. Paul says: "God, who at sundry times and in divers manners spoke to the Fathers in the

prophets, hath of late in these days spoken to us by His Son, whom He hath appointed heir of all things, and by whom He made the world" (Heb. i. 1).

§ 3. Of the co-operation of the Three Divine Persons to human salvation.

But to thee it has been specially revealed, that the God who is adored by the Jews and by the Mahometans all over the world, exists in Three Divine Persons. 1. The Divine Person of the Eternal Father, the Creator and Sovereign Ruler of the world. 2. The Divine Person of the Son, also known as the Eternal Word. This Divine Person received from the Eternal Father the mission to take flesh from the Most Blessed Virgin Mary, and to become the very and true Man Christ Jesus, whom the Jews put to death, and who, by the meritorious sacrifice of Himself on the cross of Calvary, has purchased for all the children of Adam the grace of redemption and of their admissibility into the Christian covenant of Baptism. In order, however, that all the children of Adam might be actually brought into His covenant of redemption, as He was sent by the Eternal Father to take a human nature and to come into the world, so He sends His Church into all the nations of the entire world to preach the Gospel to every creature and to baptise all in the name of the Father, the Son, and the Holy Ghost. 3. The Divine Person of the Holy Ghost. Without the work of this Divine Person of the Holy Trinity, the work of our redemption would not have been complete. His coming has been purchased for us by the Ascension of Christ

into heaven. He is called in the Nicene Creed "the Lord and Giver of Life," and He is the Author of our sanctification. It is His Spirit which is the source of the grace of the Sacraments of the Church. He is the Giver of His sevenfold gifts of the Spirit, of the (1) Fear of the Lord; (2) of Piety; (3) of Knowledge; (4) of Fortitude; (5) Counsel; (6) Understanding; (7) Wisdom; and twelve fruits of His presence are mentioned by St. Paul in Gal. v. 22.

§ 4. Exhortation to courage in detesting every impious denial of God.

Consider, then, good Christian soul, seeing that to thee is given such an abundant revelation, with what undaunted boldness and courage thou oughtest at all times detest with thy lips the impious denial of the existence of God, whom thou knowest to exist in His Three Divine Persons, and to the work of whom in thy behalf thou owest that thou hast the presence of God on earth, Christian fellowship with thy brother Christians in the Church, and the good hope of the life to come.

PART II.

Private and Family Prayer.

Section I.

Devotional Exercises for the morning and the course of the day.

§ 1. An exercise of prayer for the morning.

As soon as you awake, make the sign ✠ of the cross, saying :

Glory be to the Father, who hath created me.

Glory be to the Son, who hath redeemed me.

Glory be to the Holy Ghost, who hath sanctified me.

Blessed be the holy and undivided Trinity now and for ever. Amen.

On rising from your bed, say :

In the name of our Lord Jesus Christ, I arise.
May He bless, preserve, and govern me, and
bring me to everlasting life. Amen.

While you are dressing, occupy yourself with pious thoughts and meditations, on some point in the life or passion of your Saviour, on God's mercies, on your own sins, on the temptations of the world, on the shortness of life, on eternity, &c.; or say some psalm or hymn.

As soon as you are dressed, prepare to say your morning prayers. Before you begin, recollect yourself, and compose your mind. Think who you are, and whom you are about to address; and endeavour to clothe yourself with proper sentiments of humility, reverence, and awe.

Morning Prayer.

Make the sign of the cross, saying :

IN the name of the ✠ Father, and of the Son, and of the Holy Ghost. Amen.

Blessed be the holy and undivided Trinity now and for ever. Amen.

Come, Holy Ghost, fill the hearts of Thy faithful, and kindle in them the fire of Thy love.

Send forth Thy Spirit, and they shall be created.

And Thou shalt renew the face of the earth.

O God, who didst instruct the hearts of the faithful by the light of the Holy Spirit, grant us in the same Spirit to have a right mind in all things, and ever to rejoice in His consolation. Through Jesus Christ, &c. Amen.

1. *An Act of Faith in the presence of God.*

O MY God, I firmly believe thou art here present, and perfectly seest me: that Thou observest all my actions, all my thoughts, and the most secret motions of my heart. I acknowledge that I am not worthy to come into Thy presence, nor to lift up my eyes unto Thee, because I have

so often sinned against Thee. But Thy goodness and mercy invite me to come unto Thee: assist me, I beseech Thee, with Thy Holy Spirit, and teach me to pray to Thee as I ought.

Our Father, Hail Mary, I believe, &c.
(p. 49).

2 *An Act of Adoration and Thanksgiving.*

O ETERNAL God! Father, Son, and Holy Ghost; the beginning and end of all things; in whom we live, and move, and have our being; prostrate before Thee in body and soul, I adore Thee with the most profound humility. I bless Thee, and give Thee thanks for all the benefits Thou hast conferred upon me; that Thou hast created me out of nothing, made me after Thine own image and likeness, redeemed me with the Precious Blood of Thy Son, and sanctified me with Thy Holy Spirit. I thank Thee that Thou hast called me into Thy Church, assisted me by Thy grace, admitted me to Thy sacraments, watched over me by Thy special providence; blessed me, notwithstanding my sins and unworthiness, with the continuance of Thy gracious protection; and for all the innumerable bless-

ings which I owe to Thy undeserved bounty. I thank Thee especially for having preserved me during the night past, and for bringing me in safety to the beginning of another day. What return can I make to Thee, O my God, for all that Thou hast done unto me? I will bless Thy holy name, and serve Thee all the days of my life. Bless the Lord, O my soul, and all that is within me praise His holy name.

Here call to mind the chief sins of your past life, and make resolutions against the temptations and dangerous occasions you may probably meet with this day.

3. *An Act of Contrition, with good Resolutions.*

O MY God, how little have I served Thee in time past! how greatly have I sinned against Thee! I acknowledge my iniquity, and my sin is always before me. But I repent, O Lord, I repent. I am heartily sorry that I have lost that time in offending Thee which Thou gavest me to be employed in Thy service, in advancing the good of my own soul, and obtaining everlasting life. I am sorry, above all things, that I have offended Thee, because Thou art infinitely good, and sin is infinitely displeasing to Thee. I love Thee with my whole heart, at least

I desire so to do; and I firmly purpose, by the help of Thy grace, to serve Thee more faithfully for the time to come.

Receive, I beseech Thee, the offering I now make to Thee of the remainder of my life. I renew the vows and promises made in my baptism; I renounce the devil, and all his works; the world, and all its pomps; I now begin, and will endeavour to spend this day according to Thy holy will, performing all my actions so that they may be pleasing unto Thee. I will take particular care to avoid the failings I am so apt to commit, and to exercise the virtues most agreeable to my state and employment.

4. *An Oblation.*

I OFFER to Thee, O my God, the life and death of Thy only Son; and with them these my affections and resolutions, my thoughts, words, deeds, and sufferings of this day and of all my life, in honour of Thy adorable Majesty, in thanksgiving for all Thy benefits, in satisfaction for my sins, and to obtain the assistance of Thy grace, that, persevering to the end in doing Thy holy will, I may love and enjoy Thee for ever in Thy glory.

5. *A Petition.*

THOU knowest, O God, how weak and unable I am to do good. Leave me not to myself, but take me under Thy protection, and give me grace faithfully to comply with these holy resolutions. Enlighten my understanding with a lively faith, raise up my will to a firm hope, and inflame it with an ardent charity. Strengthen my weakness, and cure the corruption of my heart; grant that, overcoming my enemies, both visible and invisible, I may make good use of Thy grace; and vouchsafe to add to these blessings the inestimable gift of final perseverance.

V. Unto Thee, O Lord, I have lifted up my voice.

R. And early in the morning my prayer shall come before Thee.

V. Let my mouth be ever filled with Thy praises.

R. That I may sing of Thy glory, and all the day long of Thy greatness.

V. Turn away Thy face, O Lord, from my sins.

R. And blot out all my iniquities.

V. Create in me a clean heart, O God.

R. And renew a right spirit within me.

V. Cast me not away from Thy presence.

R. And take not Thy Holy Spirit from me.

V. Restore unto me the joy of Thy salvation.

R. And strengthen me with a perfect spirit.

V. O Lord, hear my prayer.

R. And let my cry come unto Thee.

Collects.

O LORD God Almighty, who hast safely brought me to the beginning of this day, let Thy powerful grace so conduct me through it, that I may not fall into any sin, but that all my thoughts, words, and works may be guided by the rules of Thy heavenly justice, and tend to the observance of Thy holy law, through our Lord Jesus Christ, Thy Son, who liveth and reigneth with Thee in the unity of the Holy Ghost, God, for ever and ever. Amen.

O Lord God, King of heaven and earth, vouchsafe this day to direct and sanctify, to rule and govern, our hearts and bodies, our thoughts, words, and deeds, in Thy law, and in the works of Thy commandments; that henceforth and for ever, O Saviour of the world, we may be protected and saved through Thy mighty

help, who livest and reignest for ever and ever. Amen.

O God, who, out of Thy unspeakable providence, art pleased to appoint Thy holy angels for our guardians, give ear to the supplications which we make for a continuance of their protection, and that we may be added to their joyful number for all eternity. Amen.

A Prayer for the Dead.

(De profundis, &c., p. 440).

V. Eternal rest give unto them, O Lord.

R. And let perpetual light shine upon them.

Let us pray.

O GOD, the Creator and Redeemer of all the faithful, give to the souls of Thy servants departed the remission of all their sins, that through pious supplications they may obtain the pardon which they have always desired, who livest and reignest world without end.

V. May they rest in peace. *R.* Amen.

May the Blessed Virgin Mary, St. Joseph, and all the saints be our intercessors with the Lord, that we may be succoured and preserved by Him who liveth and reigneth to everlasting ages. Amen.

May our Lord bless us, and preserve us from all evil, and bring us to life everlasting: and may the souls of the faithful departed rest in peace. Amen.

§ 2. Occasional prayers that may be said during the day in either Latin or English.

PATER NOSTER.

| | |
|---|--|
| <p>PATER noster, qui es in cœlis, sanctificetur nomen tuum; adveniat regnum tuum: fiat voluntas tua sicut in cœlo, et in terra. Panem nostrum quotidianum da nobis hodie: et dimitte nobis debita nostra, sicut et nos dimittimus debitoribus nostris. Et ne nos inducas in tentationem: sed libera nos a malo. Amen.</p> | <p>OUR Father, who art in heaven, hallowed be Thy name: Thy kingdom come: Thy will be done on earth as it is in heaven. Give us this day our daily bread: and forgive us our trespasses, as we forgive them that trespass against us. And lead us not into temptation; but deliver us from evil. Amen.</p> |
|---|--|

AVE MARIA.

| | |
|--|---|
| <p>A VE, Maria, gratia plena; Dominus tecum: benedicta tu in mulieribus, et benedictus fructus ventris tui, Jesus. Sancta Maria, Mater Dei, ora pro nobis peccatoribus, nunc et in hora mortis nostræ. Amen.</p> | <p>H AIL, Mary, full of grace; the Lord is with thee: blessed art thou among women, and blessed is the fruit of thy womb, Jesus. Holy Mary, Mother of God, pray for us sinners, now and at the hour of our death. Amen.</p> |
|--|---|

CREDO IN DEUM.

| | |
|--|--|
| <p>CREDO in Deum, Patrem omnipotentem, Creatorem cœli et terræ. Et in Jesum Christum, Filium ejus unicum, Dominum nostrum; qui conceptus est de Spiritu Sancto, natus ex Maria Virgine, passus sub Pontio Pilato, crucifixus, mortuus, et sepultus; descendit ad inferos; tertia die resurrexit a mortuis; ascendit ad cœlos, sedet ad dexteram Dei Patris omnipotentis; inde venturus est judicare vivos et mortuos. Credo in Spiritum Sanctum, sanctam Ecclesiam Catholicam, Sanctorum communionem, remissionem peccatorum, carnis resurrectionem, vitam æternam. Amen.</p> | <p>I BELIEVE in God, the Father Almighty, Creator of heaven and earth. And in Jesus Christ, His only Son, our Lord; who was conceived by the Holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, dead, and buried; He descended into hell; the third day He rose again from the dead; He ascended into heaven, and sitteth at the right hand of God, the Father Almighty; from thence He shall come to judge the living and the dead. I believe in the Holy Ghost, the holy Catholic Church, the communion of Saints, the forgiveness of sins, the resurrection of the body, and the life everlasting. Amen.</p> |
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GLORIA PATRI.

| | |
|---|---|
| <p>GLORIA Patri, et Filio, et Spiritui Sancto.</p> | <p>GLORY be to the Father, and to the Son,</p> |
|---|---|

Sicut erat in principio, and to the Holy Ghost.
et nunc, et semper, et As it was in the begin-
in sæcula sæculorum. ning, is now, and ever
Amen. shall be, world without
end. Amen.

SALVE REGINA.

| | |
|--|--|
| S ALVE, Regina, Mater misericordiæ ; Vita, dulcedo, et spes nostra, salve. | H AIL, holy Queen, Mother of mercy ; Our life, our sweet- ness, and our hope, all hail. |
| Ad te clamamus, ex- ules filii Hevæ ; | To thee we cry, poor banished sons of Eve ; |
| Ad te suspiramus, ge- mentes et fletus in hac lacrymarum valle. | To thee we sigh, weep- ing and mourning in this vale of tears. |
| Eia ergo, Advocata nostra. | Therefore, O our Ad- vocate, |
| Illos tuos misericordes oculos ad nos converte ; | Turn thou on us those merciful eyes of thine ; |
| Et Jesum, benedic- tum fructum ventris tui, | And after this our exile, show us |
| Nobis post hoc ex- ilium ostende. | The blessed fruit of thy womb, Jesus. |
| O clemens, O pia, O dulcis Virgo Maria. | O merciful, O kind, O sweet Virgin Mary. |
| V. Ora pro nobis, sancta Dei Genitrix. | V. Pray for us, O holy Mother of God. |
| R. Ut digni efficiamur promissionibus Christi. | R. That we may be made worthy of the pro- mises of Christ |

MEMORARE.

MEMORARE, O piissima Virgo Maria, non esse auditum a sæculo, quemquam ad tua currentem præsidia, tua implorantem auxilia, tua potentem suffragia, esse derelictum. Ego, tali animatus confidentia, ad te, Virgo virginum, Mater, curro; ad te venio; coram te gemens peccator assisto. Noli, Mater Verbi, verba mea despiciere, sed audi propitia et exaudi. Amen.

REMEMBER, O most gracious Virgin Mary, that never was it known that anyone who fled to thy protection, implored thy help, and sought thy intercession, was left unaided. Inspired with this confidence, I fly unto thee, O Virgin of virgins, my Mother. To thee I come; before thee I stand, sinful and sorrowful.* O Mother of the Word Incarnate, despise not my petitions, but in thy mercy hear and answer me. Amen.

GRACE BEFORE A MEAL.

V. BENEDIC, Domine, nos et hæc tua dona, quæ de tua largitate sumus sumptui; per Christum Dominum nostrum.

V. BLESS us, O Lord, and these Thy gifts, which of Thy bounty we are about to receive; through Jesus Christ our Lord.

R. Amen.

* Here you may make your request.

GRACE AFTER A MEAL.

AGIMUS tibi gratias, **W**E give Thee thanks,
 omnipotens Deus, Almighty God, for
 pro universis beneficiis all Thy benefits; who
 tuis; qui vivis et regnas livest and reignest,
 in sæcula sæculorum. world without end.

R. Amen.

R. Amen.

Retribuere dignere, Vouchsafe, O Lord, to
 Domine, omnibus, nobis render to all who do us
 bona facientibus prop- good for Thy name's
 ter nomen tuum, vitam sake, life everlasting.
 æternam. *R. Amen.*

R. Amen.

Fidelium animæ, &c. May the souls, &c.

THE ANGELUS.*

I. V. Angelus Domini *I. V. The angel of the*
nuntiavit Mariæ. *Lord announced unto*
Mary.

R. Et concepit de *R. And she conceived*
Spiritu Sancto. *of the Holy Ghost.*

Ave Maria, gratia *Hail, Mary, full of*
plena, Dominus tecum; *grace, the Lord is with*
benedicta tu in muli- *thee; blessed art thou*
eribus, et benedictus *among women, and*
fructus ventris tui Je- *blessed is the fruit of*
sus. Sancta Maria, Ma- *thy womb, Jesus. Holy*
ter Dei, ora pro nobis *Mary, Mother of God,*
peccatoribus, nunc et in *pray for us sinners, now*
hora mortis nostræ. *and at the hour of our*
Amen. *death. Amen.*

* In Paschal time, instead of the "Angelus," the "Regina Coeli," p. 211, is said standing.

II. *V.* Ecce ancilla Domini.

R. Fiat mihi secundum verbum tuum.

Ave, Maria, &c.

III. *V.* Et Verbum caro factum est.

R. Et habitavit in nobis.

Ave, Maria, &c.

Gratiam tuam, quæsumus, Domine mentibus nostris infunde; ut qui angelo nuntiante Christi filii tui incarnationem cognovimus, per passionem ejus et crucem ad resurrectionis gloriam perducamur; per eundem Christum Dominum nostrum. Amen.

II. *V.* Behold the handmaid of the Lord.

R. Be it done unto me according to thy word.

Hail, Mary, &c.

III. And the Word was made flesh.

R. And dwelt among us.

Hail, Mary, &c.

Pour forth, we beseech Thee, O Lord, Thy grace into our hearts, that we, to whom the incarnation of Christ Thy Son was made known by the message of an angel, may, by His passion and cross, be brought to the glory of His resurrection; through the same Christ our Lord. Amen.

§ 3. Aspirations and ejaculations that may be made in the midst of our daily actions.

LORD, increase my faith. Lord, I believe, help Thou my unbelief. Oh! let me rather die than consent to the least doubt of Thy sacred truths.

In Thee, O Lord, is all my hope. Oh! let me never be confounded.

Hide me, dear Jesus, in Thy wounds; bathe my soul in Thy Precious Blood.

O Fountain of mercy, have mercy on me.

Oh ! let nothing in life or death ever separate me from Thee.

Lord, be merciful to me a sinner.

Lord, be Thou my keeper and keep me from sin. Lord, look well to me, or I shall betray Thee.

Oh ! rather let me die a thousand deaths than offend Thee mortally. Oh ! when shall sin have an end ?

O my God, teach me to love Thee ; teach me to serve Thee as I ought.

Oh ! that I had the heart and tongues of all the world, that I might worthily praise Thee and love Thee.

O Divine Love, how little art I cherished in this wicked world ! Oh ! take possession at least of my heart, and let Thy sacred flames ever burn there.

Too late have I known Thee, O Sacred Truth ! too late have I loved Thee, O Sacred Beauty !

Oh ! the God of my heart, and my portion for ever. My God and my all ! I desire to be dissolved, and to be with Thee.

Who will give me the wings of the dove ! and I will fly and repose in Thee ?

As the hart pants after the fountains of waters, so pants my soul after Thee, my God.

My soul hath thirsted after my God, the Fountain of life eternal. Oh ! when shall I come and appear in the presence of my God ?

My heart and flesh rejoice exceedingly in the living God.

O Lord, enlighten my eyes, that I may never sleep in death.

The sins of my youth and my ignorances remember not, O Lord.

From my secret sins cleanse me, O Lord ; and from the sins of others, spare Thy servant.

Not unto us, O Lord, not unto us, but to Thy Name give glory.

Into Thy hands, O Lord, I recommend my spirit. Lord, save me, or I perish. Lord, make haste to help me.

Let God arise, and let His enemies be put to flight. Say to my soul, I am thy salvation.

I hope to see the good things of the Lord in the land of the living.

Let the name of the Lord be ever blessed.

Lord, what wilt Thou have me do ?

My heart is ready, O God, my heart is ready. I have desired Thy law in the midst of my heart.

I will keep my strength, O Lord, for Thee.

Turn away my eyes, that they may not look on vanity. Thou art just, O Lord, and Thy judgment is right.

Lord, I have said, Now I begin ; let this be the change of the right hand of the Most High. The mercies of our Lord I will sing for ever.

All ye works of our Lord, bless our Lord, praise Him and magnify Him for ever.

These and such-like short acts of virtue, may be proper in the midst of your ordinary actions and employments, to be secretly repeated in your heart, sometimes of one sort, sometimes of another, as occasion shall require and the Spirit of God shall suggest.

§ 4. An exercise of ten meditations, translated and abridged from the first part of the "Introduction to a Devout Life," by St. Francis of Sales.

[The following exercise, consisting of a series of meditations for ten days in succession, will be found serviceable as an example of the exercise of prayer by the way of meditation which St. Francis of Sales so strongly recommends. The necessary counsel and directions as to the best manner of performing the exercise of meditation may be referred to on p. 28.]

First Meditation.

ON YOUR CREATION.

Act of Preparation.

1. Place yourself in the presence of God.
2. Beg of Him to inspire you with His Holy Spirit.

Points of Meditation.

1. Consider that so many years ago you were not yet in the world, and that your being was a mere nothing. Where were we, O my soul, at that time? The world had lasted so many ages, and yet there was no news of us.
2. God has framed you out of this nothing, to make you what you are, entirely of His own goodness, having no need at all of you.
3. Respectfully consider the being that God has given you, for it is the highest in this visible world, capable of eternal life, and of being perfectly united with His Divine Majesty.

Affections and Resolutions.

1. Humble yourself profoundly in the presence of God, saying in your heart with the Psalmist, O Lord, I am in Thy sight a mere nothing, and how hadst Thou a thought of me to create me? Alas! my soul, thou wast swallowed up in that ancient chaos where thou wouldst have remained except God had drawn thee thence.

2. O my great and merciful Creator, what do I not owe to Thee for that Thou hast vouchsafed to take me out of this nothing, and by Thy mercy to make me what I am? How can I render due thanks to Thy inestimable goodness?

3. But, alas! my Creator, instead of uniting myself to Thee by love and service, I have been a rebel to Thee by my inordinate affections, wandering and straying away from Thee, to unite myself to sin.

4. O my soul, know that the Lord is thy God: it is He that hath made thee, and not thou thyself. O God, I am the work of Thy hands.

Conclusion.

1. Bless thy God, O my soul, and let all that is within me praise His holy name; for His goodness has drawn me, and His mercy has created me out of nothing.

2. O my God, I offer to Thee the being which Thou hast given me: from my heart I dedicate and consecrate it to Thee.

3. O God, strengthen me in these affections and resolutions. O Blessed Virgin, recommend them to the mercy of Thy Son, with all for whom I ought to pray.

Our Father, Hail Mary, I believe in God, &c.

After your prayer, out of the considerations which you have made, gather, as it were, a little bouquet of devotion, the sweetness of which may remain present with you the rest of the day.

Second Meditation.

On the End for which we were Created.

Preparation, as before.

Points of Meditation.

1. God has not placed you in this world for any need He has of you, who are altogether unprofitable to Him, but only to exercise His goodness towards you by giving you His grace and glory.

2. Being created and placed in the world for this intent, all actions contrary to it are to be avoided and rejected; and whatever does not conduce to this end, is to be contemned as vain and superfluous.

3. Consider the wretchedness of worldlings, who never reflect, but live as though they believed themselves created for no other end than to build houses, plant trees, heap up riches, and such like vanities.

Afflictions and Resolutions.

1. Confound yourself, reproaching your soul with her misery, which has hitherto been so great, as that she hath seldom or never admitted such thoughts as these.

2. Detest your past life. I renounce you, O

vain thoughts and unprofitable fancies. I abjure you, O frivolous and hateful remembrances.

3. Return to God. And Thou, O my God, my Saviour, Thou shalt be from henceforth the sole object of my thoughts; I will no more apply my mind to objects that may be displeasing to Thee.

Conclusion.

1. Thank God who made you for so excellent an end. Thou hast created me, O Lord, for Thyself. Oh, when shall I be worthy of Thee? When shall I praise Thee and bless Thee as I ought.

2. I offer to Thee, O my dear Creator, all these affections and resolutions, with all my heart and soul.

3. I beseech Thee, O God, to accept my desires and purposes, and to send Thy blessing to my soul, to the end that it may accomplish them: through the merits of Thy blessed Son's blood, shed for me upon the cross, &c.

Our Father, Hail Mary, I believe in God, &c.
Make your little bouquet of devotion as before.

Third Meditation.

On the Benefits of God.

Preparation, as before.

Points of Meditation.

1. Consider the many good gifts which God has bestowed upon you. But still more consider all these with respect to many other per-

sons much more worthy than yourself, who are destitute of all these blessings; whilst God has not suffered you to become thus miserable.

2. Consider the gifts of mind, and how God has favoured you. How many are there who have been brought up rudely and in gross ignorance; whereas, by God's providence, you have been educated liberally and honourably.

3. Consider that you are a child of the Catholic Church; and that God has taught you to know Him, even from your most tender age. How often has He not given you His sacraments? How many inspirations, internal illuminations, and reprehensions for your amendment! Consider, in particular, how good and gracious God has always been to you.

Affections and Resolutions.

1. Admire the goodness of God. Oh, how good is my God towards me! Oh, how gracious is He! How rich is Thy heart, O Lord, in mercy, how bountiful in clemency! O my soul, let us recount, for ever, how many favours He hath done us.

2 Be astonished at your ingratitude. But what am I, O Lord, that Thou art so mindful of me? Ah! how great is my unworthiness! Alas! I have even trodden Thy blessings under foot.

3. Stir yourself up to a humble acknowledgment of these blessings. Well, then, my heart, be now no more unfaithful, ungrateful, and disloyal to this great benefactor. And now, my soul, shall we not henceforth be wholly subject to God, who hath done for us so many wonders and favours.

4. Henceforth employ diligently the means which you have in the Church to save your soul, and love Almighty God. Yes, O my God, I will be diligent in prayer; I will hear Thy holy word; and put in practice Thy inspirations and counsels.

Conclusion.

1. Thank God for the knowledge which He has now given you of your duty, and for the benefits hitherto received.

2. Offer Him your heart, with all your resolutions.

3. Pray that He will strengthen you to practise them faithfully, through the merits of His Son's death. Implore the intercession of the Blessed Virgin and of the saints.

Our Father, Hail Mary, I believe in God, &c.
Make your spiritual bouquet as before.

Fourth Meditation.

On Sin.

Preparation, as before.

Points of Meditation.

1. Call to mind how long it is since you began to sin, and examine how much, since that beginning, sins have been multiplied in your heart. How every day you have increased them against God, against yourself, and against your neighbour, by work, by word, or by desire!

2. Consider your evil inclinations, and how far you have followed them; and by these two points you shall find that your sins are greater

in number than the hairs of your head; yea, than the sands of the sea.

3. Consider, in particular, the sin of ingratitude against God, which is a general sin, and extends itself over all the rest, making them infinitely more enormous.

Affections and Resolutions.

1. Be confounded at your misery. O my God! how dare I appear before Thine eyes? Alas! I am but the corruption of the world, and a very sink of sin and ingratitude. Is it thus that I have recompensed the benefits of my Creator, and the Precious Blood of my Redeemer?

2. Crave pardon, and cast yours. If at the feet of your Lord, like the prodigal child, or like a penitent Magdalen. Have mercy, O Lord, upon this poor sinner! Alas! O living fountain of compassion, have pity on this wretch.

3. Resolve to live better. No, O Lord, nevermore, with the help of Thy grace, nevermore will I abandon myself to sin. Alas! I have loved it too much: now I detest it, and embrace Thee, O Father of mercy! I will live and die in Thee.

Conclusion.

1. Give God thanks for expecting your amendment till this hour, and bless Him that He has given you these affections.

2. Offer Him up your heart, that you may put them in execution.

3. Desire Him to strengthen you, &c.

Our Father, Hail Mary, I believe in God, &c.

Make your little bouquet of devotion as before.

Fifty Meditation.

On Death.

Preparation.—1. Place yourself in the presence of God. 2. Entreat Him to inspire you with His grace. 3. Imagine yourself to be extremely sick, lying on your death-bed, without any hope of recovery.

Points of Meditation.

1. Consider the uncertainty of the day of your death. O my soul, thou must one day go out of this body ; but when shall that day be ? Shall it be suddenly, and without any warning notice given thee ? By sickness or by accident ? Shalt thou have an opportunity to make thy confession ? Shalt thou have the assistance of thy confessor ? Alas ! of all this we know nothing. Only one thing is certain, viz., that we shall die, and that perhaps sooner than we imagine.

2. Consider that then the world shall end in regard to you ; for it will last no longer to you ; it will turn upside down before your eyes : for then the pleasures and vanities, the worldly joys and fond affections of our life, will seem to us shadows and airy clouds. The sins which before seemed very little will then appear as great as the mountains, and your devotion very small.

3. Consider the long and languishing farewells your soul will then give this world : she will then take her leave of riches, vanities, and all idle company ; of pleasures, pastimes, friends, and neighbours ; of kindred, children, husband,

and wife ; in short, of every creature ; and finally, of her own body, which she will leave pale, hideous, and loathsome.

4. Consider with what hurrying they will carry away this body, to place it under the earth ; which done, the world will think no more of you than you have thought of others. God's peace be with him, they will say, and that is all. O death, how void art thou of regard or pity !

5. Consider how the soul, being departed from the body, takes her away to the right hand, or to the left. Alas ! whither shall yours go ? What way shall it take ? No other than that which it began here in this world.

Affections and Resolutions.

1. Pray to God, and cast yourself into His arms. Alas ! O my Lord, receive me into Thy protection at that dreadful day ; make that hour happy and favourable to me ; and rather let all the other days of my life be sad and full of sorrow.

2. Despise the world. Since then I know not the hour in which I must leave thee, O wretched world, I will no more set my heart upon thee.

3. I will now prepare myself against that hour, and take all possible care to end this journey happily. I will secure the state of my conscience to the utmost of my ability, and take present order for the amendment of such and such defects.

Conclusion.

1. Give thanks to God for these resolutions which He has given you.

2. Offer them to His Divine Majesty. Be instant with Him to give you a happy death, by the merits of that of His dearly-beloved Son.

3. Implore the assistance of the Blessed Virgin and of the glorified saints.

Our Father, Hail Mary, I believe in God, &c.
Make for yourself a bouquet of myrrh.

Sixth Meditation.

On Judgment.

Preparation, as before.

Points of Meditation.

1. After the time that God has prescribed for the continuance of the world, a fire raging like a torrent shall burn and reduce to ashes everything that is upon the face of the earth. Nothing which we see upon it shall be spared.

2. After these flames and thunderbolts, all men shall arise from their graves, except such as are already risen, and, at the voice of the angel, they shall appear in the Valley of Jehoshaphat.

3. Consider the majesty with which the Sovereign Judge will appear, environed with all His angels and saints. Before Him shall be borne His cross, shining much brighter than the sun: a sign of mercy to the good, and of justice to the wicked.

4. This Sovereign Judge, by His dreadful command, which shall be instantly obeyed, will separate the good from the bad, placing the one at His right hand, and the other at His left.

O everlasting separation! after which these two companies shall never meet again.

5. The separation being made, and the books of judgment opened, all men shall see clearly the malice of the wicked, and their contempt against God; and on the other side, the penance of the good, and the effects of God's grace which they have received, and nothing shall lie hid. O God! what a confusion will this be to the one, and what a consolation to the other!

6. Consider the last sentence pronounced against the wicked: "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels." Ponder well those weighty words. Behold, O my heart, this vast eternity! O eternal eternity of pains! how dreadful art thou!

7. Consider the contrary sentence of the good. "Come," saith the Judge: oh, sweet word of salvation, by which God draws us to Himself, and receives us into the bosom of His goodness! "Blessed of my Father, possess the kingdom prepared for you from the foundation of thy world." O good God, what an excess of the bounty! for this kingdom shall never have an end.

Affections and Resolutions.

1. Tremble, O my soul, at the remembrance of these things. O my God! who shall secure me in that day, when the pillars of heaven shall tremble for fear?

2. Detest your sins, which only can condemn you on that dreadful day.

3. Ah! wretched heart of mine, resolve to amend. O Lord, I will judge myself now, that I may not be judged then.

Conclusion.

1. Thank God, who has given you means to provide for that day, and time to do penance. 2. Offer Him your heart to perform it. 3. Pray him to give you grace, duly to accomplish it. Our Father, Hail Mary, I believe in God, &c. Make your spiritual bouquet for all the day.

Seventh Meditation.

On Hell.

Preparation.—1. Place yourself in the presence of God. 2. Humble yourself and implore His assistance. 3. Represent to yourself a dark city, all burning with pitch and brimstone, and full of inhabitants, who cannot escape.

Considerations.

1. The damned are in the depth of hell, as within this woful city, where they suffer unspeakable torments in all their senses and members; because as they have employed all their senses and members in sinning, so shall they suffer in them all the punishments due to sin.

2. Besides these torments, there is another torment that is greater than all, which is the loss and privation of God's glory, from the sight of which they are excluded for ever.

3. Consider the eternity of these pains, which above all things makes hell intolerable. From

this eternity proceeds eternal despair, infinite rage, and blasphemy.

Affections and Resolutions.

1. Terrify yourself with the words of the prophet Isaias: "O my soul, art thou able to live for ever in everlasting flames, and amidst this devouring fire? Wilt thou forfeit the sight of thy God for ever?"

2. Confess that you have deserved hell, yea, oftentimes. Henceforth will I take a new course; for why should I go down into this bottomless pit? I will therefore use this or that endeavour to avoid sin, which only can bring me to this eternal death. Give thanks. Offer. Pray.

Our Father, Hail Mary, I believe in God, &c.

Eighth Meditation.

On Heaven.

Preparation.—1. Place yourself in the presence of God. 2. Beg of Him to inspire you with His Holy Spirit.

Points of Meditation.

1. Consider the glory, beauty, and multitude of the inhabitants in this blessed country; those millions of millions of angels, cherubim, and seraphim; those troops of apostles, prophets, martyrs, confessors, virgins, and holy matrons.

2. Consider how blessed is this company, the meanest of them is more beautiful to behold than all this world: what a sight, then,

will it be to see them all! But, O my God, how happy are they! they sing continually harmonious songs of eternal love; they enjoy a constant mirth; they interchange one with another unspeakable contentments; and live in the comfort of a happy and indissoluble society.

3. In fine, consider how blessed they are to enjoy God, who has rewarded them for ever with His Beatific Vision, and by the same infuses into their hearts a treasure of delights; how great a happiness it is to be united everlastingly to this Sovereign Good.

Affections and Resolutions.

1. Admire and praise this heavenly country. Oh, how beautiful art thou, holy Jerusalem, and how happy are thy inhabitants!

2. Reproach your heart with the little courage it has hitherto shown in wandering so far from the way of this glorious habitation. Oh, why have I strayed so far from my Sovereign Good?

3. Aspire now with fervour to this delightful habitation. O my gracious God, since it has pleased Thee at length to direct my wandering steps in the right way, never hereafter will I turn back. What have we to do in this Egypt? I will therefore cast away from myself all such things as may divert or retard me in so happy a journey; I will perform such and such things as may conduct me to it.

Give thanks. Offer. Pray.

Our Father, Hail Mary, I believe in God, &c.

*Ninth Meditation.**The Election and Choice of Heaven.*

Preparation.—1. Place yourself in the presence of God. 2. Humble yourself before His Majesty, and beseech Him to inspire you with His grace. 3. Imagine yourself to be in a plain field, all alone with your good angel, as young Tobias, going to Rages, and that he shows you heaven open, with all the pleasures represented in the former Meditation; then beneath that he shows you hell wide open, with all the torments described in the Meditation of hell; you being thus placed in your imagination, and kneeling by the side of your good angel.

Points of Meditation.

1. Consider that it is most true, you are between heaven and hell; and that the one and the other are open to receive you, according to the choice you shall make.

2. Consider that the choice you shall make in this world shall last for eternity in the other.

3. Consider that Jesus Christ beholds you from above in His clemency, and graciously invites you, saying: Come, my dear soul, to everlasting rest within the arms of my goodness, where I have prepared immortal delights for thee in the abundance of my love.

4. Behold, likewise, with your inward eyes, the Blessed Virgin, who, with a motherly love, exhorts you, saying: Take courage, my child; despise not the desire of my Son, nor so many

sighs which I have given for thee, thirsting with Him after thy eternal salvation. Behold the saints also exhorting you, and millions of blessed souls sweetly inviting you. Be of good courage, dear brother, say they; he that shall diligently consider the way of devotion, by which we ascended hither, shall see that we came to these immortal delights by pleasures incomparably sweeter than those of the world.

The Election.—1. O hell, I detest thee now and for evermore; I detest thy torments and pains; I detest thy miserable and accursed eternity; and, above all, I detest those eternal blasphemies and maledictions which thou vomitest out eternally against my God. And turning my heart and soul to thee, O beautiful paradise, everlasting glory, and endless felicity, I choose my habitation for ever, and irrevocably, within thy fair and blessed mansions, within thy holy and most lovely tabernacles. I bless Thy mercy, O my God, and accept the offer which it pleases Thee to make me of it. O my sweet Saviour Jesus, I accept Thy everlasting love, and the purchase which Thou hast made for me of a place in this heavenly Jerusalem, not so much for any other thing, as to love and bless Thee for ever and ever.

2. Accept the favours which the Blessed Virgin and the saints offer you; promise them to advance towards them; and give your hand to your good angel, that he may guide you thither. Encourage your soul to make this choice.

Our Father, Hail Mary, I believe in God, &c.

Gently Meditation.

The election and choice which the Soul makes of a devout life.

Preparation.—1. Place yourself in the presence of God. 2. Prostrate yourself before Him, and implore the assistance of His grace.

Points of Meditation.

1. Imagine yourself again to be on a plain, all alone with your good angel, and that you see on your left hand the devil seated on a high throne, with many demons about him, environed with a huge troop of worldlings, who, all bare-headed, acknowledge him for their lord and do him homage, some by one sin and some by another. Observe the faces of all the wretched courtiers of this abominable king. Behold some of them transported with hatred, envy, and passion; others killing one another; others consumed with cares, pensive and anxious to heap up riches; others bent upon vanity, destitute of any sort of enjoyment except such as is empty and unprofitable; others wallowing in the mire, absorbed and buried in their brutish affections. Behold how they are without rest, order, and decency! Behold how they despise one another, and love but in show! In a word, you see a wretched society miserably tyrannised over by this accursed king, a sight proper to move you to compassion.

2. On the right side, behold Jesus Christ crucified, who, with a perfect love, prays for these poor enthralled people, that they may be freed from this tyranny, and calls them to Himself.

Behold round Him a troop of devout persons with their angels. Contemplate the beauty of this kingdom of devotion. Oh, what a sight is it to see this troop of virgins, men and women, whiter than the lilies; that assembly of widows full of holy mortification and humility! See the ranks of divers married people living peaceably together with mutual respect, which cannot be without great charity. Consider how these devout souls join the outward care of the house with the care of the inward man; the love of the husband with that of the celestial bridegroom. Consider them all universally, and you shall see in them a sweet, holy, and lovely order, fixing their looks on our Saviour, whom everyone would willingly plant in the midst of his heart. They are full of joy, but that joy is comely, charitable, and well-ordered; they love one another, but their love is most pure and holy; such as suffer afflictions amongst this devout company neither torment themselves nor lose courage. Lastly, fix your gaze on those eyes of our Saviour, who comforts them, and see how they all in common aspire to Him.

3. You have already shaken off Satan, with all his cursed execrable troop, by the good affections and resolutions which you have conceived; but you are not yet arrived at Jesus, nor are you united with this blessed and holy company of devout people; but you have hitherto kept yourself between the one and the other.

4. The Blessed Virgin, with St. Joseph, and a hundred thousand others, who are of the company of those who have lived in the world, invite and encourage you. And the crucified

King Himself calls you by your name : Come, my well-beloved, come, that I may crown thee.

Election.—1. O world ! O hateful assembly ! no, never more shall you see me under your banner. I have for ever cast off your emptiness and vanities. O king of pride ! O accursed king ! O spirit of hell ! I renounce thee, with all thy vain pomps ; I detest thee, with all thy works.

2. And turning myself to Thee, my dear Jesus, King of felicity and immortal glory, I embrace Thee with all the powers of my soul ; I adore Thee with all my heart ; I choose Thee now and for ever for my King ; and, with inviolable fidelity, I pay Thee irrevocable homage, and submit myself to the obedience of Thy holy laws and ordinances.

3. O sacred Virgin, my dear Mother, I choose thee for my guide ; I put myself under thy banner ; I offer thee a particular respect and special reverence.

4. O my good angel, present me to this sacred assembly, and forsake me not till I arrive at this blessed company, with whom I say, and will say for ever, in testimony of my choice : Live, Jesus ; live, Jesus.

Our Father, Hail Mary, I believe in God, &c.

Section II.

Private Prayers for the Evening.

§ 1. Private form of Night Prayer.

IN the name of the ✠ Father, and of the Son, and of the Holy Ghost. Amen.

Blessed be the holy and undivided Trinity now and for ever. Amen.

Come, O Holy Ghost, fill the hearts of Thy faithful, and kindle in them the fire of Thy love.

Send forth Thy Spirit, and they shall be created, and Thou shalt renew the face of the earth.

Collect.—O God, &c., (p. 42.)

Our Father, Hail Mary, I believe in God, &c.

1. *Place yourself in the presence of God.*

O almighty and eternal God, whose majesty filleth heaven and earth, I firmly believe that Thou art here present; that Thy all-seeing eye is upon me; that Thou knowest all things, and art most intimately present in the very centre of my soul. I desire to bow down all the powers of my soul to adore Thee; I desire to join my voice with all Thy blessed angels and saints, to praise Thee and glorify Thee now and for ever.

2. *Give Thanks,*

I most heartily thank Thee, O Lord, for all Thy mercies and blessings bestowed upon me and upon Thy whole Church; and particularly for those I have received from Thee this day, in watching over me, and preserving me from so many evils, and favouring me with so many graces and inspirations, &c. [*Here pause, and meditate on God's mercies.*] Oh, let me never be ungrateful unto Thee, my God, who art so good and gracious unto me.

3. *Ask for Light to discover your Sins.*

And now, dear Lord, add this one blessing to the rest; that I may clearly discover the sins which I have committed this day, by thought,

word, and deed, or by any omission of any part of my duty to Thee, to my neighbour, or to myself; that no part of my guilt may be hidden from my own eyes, but that I may see my sins in their true colour, and may detest them as I ought.

4. *Daily Examination.*

Examine your conscience, and consider where and in what company you have been this day. Call to mind the sins committed against God, your neighbour, or yourself; and reflect whether you have fulfilled the duties of your state of life.

AGAINST GOD.—By omission or negligence in the discharge of our religious duties; irreverence, wilful distractions, or inattention in prayer; resistance to the divine grace; oaths, murmurings; want of confidence and resignation. [*Pause and examine.*]

AGAINST OUR NEIGHBOUR.—By rash judgments; hatred; jealousy; contempt; desire of revenge; quarrelling; passion; imprecations; injuries; detraction; raillery; false reports; damaging, either in goods or reputation; bad example; scandal; want of obedience, respect, charity, or fidelity. [*Pause and examine.*]

AGAINST OURSELVES.—By vanity; human respect; lies; thoughts, desires, discourses, or actions contrary to purity; by intemperance, rage, or impatience; by an useless and sensual life; or by sloth, in not complying with the duties of our state. [*Pause and examine.*]

5. *An Act of Contrition.*

O Father of mercies! who desirest not the death of sinners, look upon me, a miserable sin-

ner, according to the multitude of Thy mercies. I acknowledge and confess, and am heartily sorry for all the sins of my past life, and of this day in particular. I cast myself at Thy feet, and beseech Thee to cover all my sins with that infinite love with which Thou hast loved us from all eternity. I grieve from the bottom of my heart that I have been so ungrateful to Thee for Thy benefits, and have so offended Thee, my God and my chief good. Spare me, I beseech Thee, by the death and love of Jesus Christ Thy Son; and mercifully forgive me whatsoever sins I have this day, or heretofore, committed against Thee, my neighbour, or myself.

Here you may say the Miserere, p. 435, or any other act of Penance.

6. *A Resolution of Amendment.*

O Almighty God, I firmly resolve, here in Thy presence, and before the whole company of heaven, to live henceforth more exactly in conformity to Thy will, and to the rule of Thy commandments. I resolve to keep a more strict watch over myself; to correct my evil habits; to attend more diligently to my duties; to avoid more carefully all sin, and whatever may lead to it.

But without Thy assistance, O Lord, there is no strength in man. Thou, therefore, who makest me to will that which is good, give me also the power to perform it. Grant that I may live soberly, righteously, and piously in this world, and praise Thee for ever with Thy saints in the world to come. Despise not, O Lord, my petitions for Thine infinite mercies' sake, but

accept this my evening sacrifice, and let it ascend as incense in Thy sight.

And you, my holy patrons, pray for me. Thou first, O holy Virgin, Mother of my God; thou, too, my angel guardian; and ye, my chosen patrons, N. and N., and all ye heavenly citizens, angels, and saints, who praise God unceasingly, even while we sleep, take me under your protection, and commend me to God, that I may be protected from all the snares of our enemies, who are ever ready to hurt us while we sleep.

7. *Intercession.*

O Lord God, grant us an increase of faith, hope, and charity. Root out from among us all sin and vice, infidelity, dissensions, and erroneous opinions. Reprove the wandering, correct the unbelieving, show to all in schism the light of Thy grace, and restore them to the unity of Thy Church. Preserve the pastors and rulers of Thy Church, and all kings, princes, and rulers in the same, from all adversities, both of mind and body. Give to all sinners true repentance; preserve the just in righteousness; establish all their thoughts, words, and works for good. Confirm all who are dedicated to Thy name in their holy resolutions: Have mercy upon all, O Lord. Give food to those who labour; comfort those who are oppressed with sorrow; supply the necessities of the needy; heal the sick; support the dying.

Forgive all who have sinned with me, or whom I have led into sin. Repay a hundredfold with good all whom I have injured, offended, or scandalised. Direct in the way of salvation all my relations and friends; all who pray for me, all

who have commended themselves to my prayers, all who think kindly of me. Hear them, O Lord, when they cry unto Thee in any tribulation. Bestow perpetual charity both on us and on our enemies. May we all be filled with patience, kindness, and mercifulness. May envy, hatred, and all bitterness, be put away. Have mercy, also, O merciful Father, on all who sleep in Christ, especially on [————], and those with whom I have been familiarly acquainted. Eternal rest give to them, O Lord, and let perpetual light shine upon them.

O eternal Father, I beseech Thee, by the life and death of Thy beloved Son, and by the bowels of Thy mercies, grant that I may persevere unto the end in good works, and die in Thy grace.

O good Jesus, I beseech Thee, by the love of the eternal Father, and by the last words with which Thou didst commend Thy Spirit to Him upon the cross, receive my soul at my last hour.

O Holy Spirit, have mercy on me, and by Thy holy inspiration strengthen me always, but especially at the hour of my death. Amen.

O most holy Trinity, one God, have mercy on me now and at the hour of my death. Amen.

On going into Bed.

✠ In the name of our Lord Jesus Christ crucified, I lay me down to rest; may He bless, govern, and preserve me, and bring me to everlasting life. Amen.

Composing yourself to Sleep.

Into Thy hands, O Lord, I commend my spirit, for Thou hast redeemed me, O Lord God of truth. I will sleep in peace, and take my rest.

Section III.

§ 1. A form of Night Prayer for a Family, which may also be used as a form of private prayer.

Night Prayers.

IN the name of the Father, and of the Son, and of the Holy Ghost. Amen.

Blessed be the holy and undivided Trinity, now and for ever. Amen.

Our Father, Hail Mary, I believe, &c.

Come, O holy Spirit, fill the hearts of Thy faithful, and kindle in them the fire of Thy love.

V. Send forth Thy Spirit, and they shall be created.

R. And Thou shalt renew the face of the earth.

Collect.—O God, &c., p. 42.

Let us place ourselves in the presence of God, and give Him thanks for all the benefits which we have received from Him, particularly this day.

O MY God, I firmly believe that Thou art here, and perfectly seest me, and that Thou observest all my actions, all my thoughts, and the most secret motions of my heart. Thou watchest over me with an incomparable love, every moment bestowing favours, and preserving me from

evil. Blessed be Thy holy name, and may all creatures bless Thy goodness for the benefits which I have ever received from Thee, and particularly this day. May the saints and angels supply my defect in rendering Thee due thanks. Never permit me to be so base and wicked as to repay Thy bounties with ingratitude, and Thy blessings with offences and injuries.

Let us ask of our Lord Jesus Christ grace to discover the sins which we have committed this day ; and beg of Him a true sorrow for them, and a sincere repentance.

O MY Lord Jesus Christ, Judge of the living and the dead, before whom I must appear one day to give an exact account of my whole life, enlighten me, I beseech Thee, and give me an humble and contrite heart, that I may see wherein I have offended Thy infinite Majesty ; and judge myself now with such a just severity, that then Thou mayest judge me with mercy and clemency.

Let us here examine what sins we have committed this day, by thought, word, deed, or omission. [If nothing occur to your mind wherein you have offended, renew your sorrow for the sins of your past life.] Let us conceive a great sorrow for having offended God.

O MY God, I detest these and all other sins which I have committed against Thy Divine Majesty. I am extremely

sorry that I have offended Thee, because Thou art infinitely good, and sin displeaseth Thee. I love Thee with my whole heart, and firmly purpose, by the help of Thy grace, never more to offend Thee. I resolve to avoid the occasions of sin; I will confess my sins, and will endeavour to make satisfaction for them. Have mercy on me, O God, have mercy, and pardon me, a wretched sinner. In the name of Thy beloved Son, Jesus, I humbly beg of Thee so to wash me with His Precious Blood, that my sins may be entirely remitted.

Let us endeavour, as much as possible, to put ourselves in the dispositions in which we desire to be found at the hour of death.

O MY God, I accept of death as a homage and adoration which I owe to Thy Divine Majesty, and as a punishment justly due to my sins; in union with the death of my dear Redeemer, and as the only means of coming to Thee, my beginning and last end.

I firmly believe all the sacred truths which the Catholic Church believeth and teacheth, because Thou hast revealed them. And by the assistance of Thy holy

grace I am resolved to live and die in the communion of this Thy Church.

Relying upon Thy goodness, power, and promises, I hope to obtain pardon of my sins, and life everlasting, through the merits of Thy Son, Jesus Christ, my only Redeemer, and by the intercession of His Blessed Mother, and all the Saints.

I love Thee with all my heart and soul, and desire to love Thee as the blessed do in heaven. I adore all the designs of Thy Divine Providence, resigning myself entirely to Thy will.

I also love my neighbour, for Thy sake, as I love myself: I sincerely forgive all who have injured me, and ask pardon of all whom I have injured.

I renounce the devil, with all his works; the world, with all its pomps; the flesh, with all its temptations.

I desire to be dissolved, and to be with Christ. Father, into Thy hands I commend my spirit.

R. Lord Jesus, receive my soul.

May the Blessed Virgin Mary, St. Joseph, and all the saints, pray for us to our Lord, that we may be preserved this night from sin and all evils. Amen.

Blessed St. Michael, defend us in the

day of battle, that we may not be lost at the dreadful judgment. Amen.

O my good angel, whom God, by His divine mercy, hath appointed to be my guardian, enlighten and protect me, direct and govern me this night. Amen.

May Almighty God have mercy on us, and forgive us our sins, and bring us to life everlasting. Amen.

May the Almighty and merciful Lord give us pardon, absolution, and remission of our sins. Amen.

V. Vouchsafe, O Lord, this night

R. To keep us without sin.

V. Have mercy on us, O Lord.

R. Have mercy on us.

V. Let Thy mercy, O Lord, be upon us.

R. As we have hoped in Thee.

V. O Lord, hear my prayer.

R. And let my cry come to Thee.

Let us Pray.

VISIT, we beseech Thee, O Lord, this house and family, and drive far from it all snares of the enemy; let Thy holy angels dwell herein, who may keep us in peace, and let Thy blessing be always upon us: through our Lord Jesus Christ. Amen.

May our Lord bless us, and preserve us from all evil, and bring us to life everlasting; and may the souls of the faithful, through the mercy of God, rest in peace. Amen.

Before you go to bed, read a chapter in the Scripture, or some spiritual book; forecast with yourself the subject of the next morning's meditation, and think upon it whilst you are undressing yourself. When you compose yourself in your bed, think on your grave, and how quickly death, of which sleep is an image, will be with you, and what your sentiments will then be of all worldly vanities.

Offer up to God your sleep, resigning yourself to it in acquiescence to His holy will, and that by this repose of nature you may recover new vigour to serve Him. Wish that every breath you are to take this night might be an act of praise and love of the Divine Majesty, like the happy breathings of the angels and saints, who never sleep; and so compose yourself to rest in the arms of your Saviour. If you wake in the night, renew the offering of yourself to God, and aspire to Him. "My soul hath desired Thee in the night." (Isaias, xxvi. 9.)

PART III.

Public Devotions for Sundays and Holidays.

Section I.

Instruction on hearing Mass.

§ 1. The Council of Trent on the Holy Sacrifice of the Mass.

“SEEING,” so runs the decree of this Council, “that under the former covenant, according to the testimony of the Apostle Paul, by reason of the weakness of the Levitical priesthood, there was not a perfect service (*consummatio non erat*), it was necessary (God, the Father of mercies, so ordering it) that another Priest should rise up, according to the order of Melchisedech—our Lord Jesus Christ—who should be able to consummate, and bring to perfection, all, as many as were to be sanctified, He, therefore, our God and our Lord, although He was afterwards about to offer Himself to God the Father, by His death, once on the altar of the Cross, that He might there work out an eternal redemption, nevertheless, for the reason that His Priesthood was not to be annulled by His death, in the Last Supper, on the night when He was betrayed, in order that He might leave to His beloved Spouse, the Church, a *visible sacrifice*, such as the nature of men requires, by which the bloody sacrifice that was to be once for all accomplished on the Cross, might be represented, and its memory be kept

up to the end of time ; as also in order that its salutary efficacy might be applied to the remission of the sins which are daily committed by us, He, declaring Himself to be constituted a Priest for ever, after the order of Melchisedech, offered His Body and Blood under the species of bread and wine, and gave them under the symbols of the same things to His Apostles, to be taken by them ; He, constituting them at that moment to be priests of the new covenant, and commanding them and their successors in the priesthood to continue to offer them, using these words : ‘ Do this for the keeping me in remembrance,’ as the Catholic Church has always understood and taught. For after He had celebrated the old Pasch, which the multitude of the children of Israel sacrificed in memory of their escape out of Egypt, He instituted a new Pasch—to wit, Himself—to be offered by the Church, through the ministry of the priests, under visible symbols, in memory of His passage out of this world to His Father ; when He redeemed us by the shedding of His Blood, and delivered us from the powers of darkness, and translated us into His kingdom. And this is that ‘ pure oblation,’ which cannot be stained by any unworthiness or malice of those who offer it ; which the Lord foretold, by His prophet Malachias, was to be offered a clean offering in every place to His name, which was to become great among the Gentiles (Malach. i. 11) ; and which oblation the Apostle Paul by no means obscurely indicates, when, writing to the Corinthians, he says, ‘ that they who are polluted by the partaking of the table of the devils cannot be partakers of the

table of the Lord,' in either case understanding the altar by the word 'table.' This, in a word, is the sacrifice which was figured under the similitudes of the various sacrifices that were offered both before the law and under the law, comprehending in itself all the good things that were signified by them, as being their consummation and perfection." (Sess. xxii. *Of the Sacrifice of the Mass.*)

We may readily perceive, from these words of the Council of Trent, that nothing can be more august and of more inestimable value than the Victim who is offered on the altar in the Holy Sacrifice of the Mass. It is in this way, as we may learn to our great edification, how the Wisdom of God has provided for the memory of the Bloody Sacrifice of the Cross being kept up in the minds of men as long as the world shall last, and how the assemblies of the Church for public worship have received the gift of a sacrifice the value of which nothing can equal.

Our Lord may say to His Christian people, "What is there that I could have done for my vineyard that I have not done for it?" All the worship of God, ever since the days when Abel offered a more acceptable offering than Cain up to the times of Jesus Christ, has been celebrated by the service of an altar, and by the offering of sacrifice upon it. Jesus Christ, the Heavenly Shepherd, who gathers all the tribes and kindreds of the earth round His altar to offer their worship to their Father in heaven, could not but desire to render their assemblies so honourable, and to give such an unfailing charm to them, that His people might be able to say at all times:

"I was glad when they said unto me we will go into the house of the Lord." To this end He could give no greater gift to His people than Himself.

2. It is not lawful to offer the worship of sacrifice to any except to the one true Supreme God.

It is clearly to be understood that the worship of sacrifice is the exclusive prerogative of the one Supreme God of heaven and earth, and that this worship cannot be given to any created being whether angel or saint. The universal error of human life, after the deluge of Noah, consisted in the populations of the earth being deceived into offering their sacrifices to created beings to the disparagement of the worship exclusively due to the Divine Creator, the one true Sovereign Lord and God of the heaven and the earth. The distance which separated man, who had fallen into sin, from the God of heaven was felt to be too terrible, and hence lesser and more familiar objects of devotion drew the nations aside into error. The Hebrew people gave continual proofs of their sharing in the same temptation as the other nations, for they were found continually erecting altars to lesser objects of worship, from which the severe punishments they continually incurred with difficulty restrained them. It was not until the God of heaven had condescended to become the Son of the Blessed Virgin Mary, and to dwell familiarly in the midst of His people in the Sacrament of the Holy Eucharist present in the holy Tabernacle, that the temptation to the various forms of idolatry has been effectually broken. This has been effected by the familiarity

of friendship between God and man, which existed at first in Paradise, having been restored in the mystery of the Holy Eucharist. Although, then, the Church has sanctioned the custom of Masses being celebrated to the memory and the honour of the Saints, it has always taught that the sacrifice is offered to the one God who has crowned the saints in everlasting glory. For this reason the priest never says, I offer sacrifice to thee, Peter, and to thee, Paul; but while he offers the sacrifice to the one God, he renders his thanks for the wonderful victory of the most blessed martyrs, and he implores their patronage in such a manner that they may deign to intercede for us in the heavens, whose memory we exert ourselves to perpetuate upon the earth.

- § 3. From what source this doctrine of a sacrifice and a priesthood of the New Law is derived.

To continue to cite the words of the Catechism of the Council of Trent: "This doctrine which the Catholic Church teaches respecting the truth of this sacrifice is received from the words of the Lord Himself, when on that last night commending these sacred mysteries to His Apostles, He said, "Do this in commemoration of me" (Luke, xxii. 19). For then it was, as the Holy Council defines, that He ordained them priests, and commanded that they and all who should ever after succeed to them in the office of priests, should consecrate and offer His Body and Blood. And this the words written to the Corinthians sufficiently prove. You cannot drink of the chalice of the Lord, and of the chalice of the demons;

you cannot be partakers of the table of the Lord and of the table of the demons. For as the table of the demons can be understood of nothing else except of the altar on which sacrifice was offered to them, so, taking the natural interpretation of the Apostle's words, the table of the Lord can signify nothing else except the altar in which sacrifice was offered to the Lord.

§ 4. By what figures and prophecies this sacrifice was formerly predicted.

If we seek for figures and prophecies of this sacrifice from the Old Testament, we meet with the principal prophecy of it in the following words of the Prophet Malachy : "From the rising of the sun to the setting My Name is great among the Gentiles, and in every place sacrifice is celebrated, and there is offered to My Name a clean oblation, for My Name is great among the nations, saith the Lord of Hosts" (Mal. i. 11). Moreover, this sacrifice has been foretold by many various kinds of sacrifice, as well before as after the giving of the law. For all the good things which were signified in these sacrifices, this one offering comprises, as being their consummation and perfection. But in no one among them do we see a more complete image and reflection of it than in the sacrifice of Melchisedech. For the Saviour, declaring Himself to be constituted for ever a Priest after the order of Melchisedech, in the Last (Paschal) Supper offered to God the Father His own Body and Blood under the species of Bread and Wine.

5. The same Sacrifice which was offered on the Cross is renewed in the Mass.

It is to be firmly held, and accordingly we confess the same, that it is one and the same sacrifice which is celebrated in the Mass, and which was offered upon the cross, as the Victim offered is one and the same, to wit, Christ our Lord, who once only offered Himself by the shedding of blood on the altar of the Cross. For the bloody and the bloodless sacrifice are not two, but one victim, the sacrifice of which, after the Lord has given the command, "Do this in memory of Me," is daily renewed in the celebration of the Mass.

- ¶ 6. The person of the Priest is the same in both.

There is also but one and the same Priest, Christ the Lord. For the ministers who celebrate the sacrifice do not appear in their own persons, but in the person of Christ, when they make His Body and Blood, as this is plainly proved by the words of consecration. For the priest does not say, this is the Body of Christ, but THIS IS MY BODY. As representing the person of Christ the Lord, he changes the substance of the bread and wine into the true substance of His BODY AND BLOOD.

- ¶ 7. As the Mass is a sacrifice of praise, so also it is a sacrifice of propitiation.

Such being the case, it is to be taught, without the least hesitation, as the Holy Council has laid down, that the Holy Sacrifice of the Mass is not

only a sacrifice of praise and thanksgiving, or a bare commemoration of the sacrifice which was offered upon the cross, but a true propitiatory sacrifice by which God is rendered propitious and is reconciled to us. For which reason it is not to be doubted, but that if with a pure heart, a lively faith, and smitten with an intimate sense of our sins, we celebrate and offer the most holy sacrifice, we shall obtain mercy from God and grace and aid in due season. For the Lord so accepted the sweet savour of the sacrifice, that granting to us the gifts of penitence and grace, He will pardon our sins. Hence the solemn expression in the Liturgy of the Church, "as often as the commemoration of this Victim is celebrated, so often the work of our salvation is repeated, inasmuch as through this bloodless sacrifice the fruits of the shedding of His Blood flow to us.

§ 8. The fruit of the offering of this sacrifice reaches to, the deceased.

Further, it is to be taught that the efficacy of this sacrifice does not only benefit the celebrant and the partaker, but all the faithful, as well those who are now living upon the earth as those who have died in the Lord and who are not yet fully released from their sins. It is known to us, from a most certain tradition handed down from the Apostles, that it is offered not less to the advantage of the deceased, than for the sins, the penances, and the satisfaction of the living, and all calamities and distresses whatsoever. (See also Part I., p. 15.)

Section II.

A Method of hearing Mass.

IN the name of the Father, and
of the Son, and of the Holy
Ghost. Amen.

At the beginning of the Mass the priest, at the foot of the altar, makes the sign of the cross, saying, "In the name of the Father, and of the Son, and of the Holy Ghost, Amen;" and then recites with the clerk the 32d psalm, *Judica me, Deus, &c.*, "Judge me, O God," which you may either recite with him, or pray as follows:—

A Prayer at the beginning of the Mass.

O ALMIGHTY Lord of heaven and earth, behold I, a wretched sinner, presume to appear before Thee this day, to offer up to Thee, by the hands of our High Priest, Jesus Christ, Thy Son, the sacrifice of His Body and Blood, in union with the sacrifice which He offered to Thee upon the cross: first, for thine own honour, praise, adoration, and glory; secondly, in re-

membrance of His death and passion; thirdly, in thanksgiving for all Thy blessings bestowed on Thy whole Church, whether triumphant in heaven or militant on earth, and especially for those bestowed on me, the most unworthy of all; fourthly, for obtaining pardon and remission of all my sins, and of those of all others, whether living or dead, for whom I ought to pray; and lastly, for obtaining all grace and blessings both for myself and for Thy whole Church. Oh! be Thou pleased to assist me in such manner by Thy grace, that I may behave myself this day as I ought to do in Thy divine presence, and that I may so commemorate the death and passion of Thy Son, as to partake most plentifully of the fruits of it: through the same Jesus Christ, our Lord.

Then the priest, bowing down, says the Confiteor, "I confess to Almighty God," &c., by way of a general confession to God, to the whole court of heaven, and to all the faithful then present, of his sins and unworthiness; and to beg their prayers to God for him. And the clerk, in the name of the people, prays for the priest, that God would have mercy on him, and forgive him his sins, and bring him to everlasting life. Then, in the name of all there present, the clerk makes the like general confession to God, to the whole court of heaven, and to the priest, and begs his prayers. And the priest prays to God to show mercy to all his people, and to grant them pardon, absolution, and remission of all their sins. Which is done to the end that both priest and people may put themselves in a penitential spirit in order to assist worthily at this divine sacrifice. You may either say the Confiteor according to the form which you have above in the morning exercise, page 44, or you may pray as follows:

A Prayer at the Confiteor.

O BLESSED Trinity, one God, Father, Son, and Holy Ghost, prostrate in spirit before Thee, I here confess, in the sight of the whole court of heaven, and of all Thy faithful, mine innumerable treasons against Thy Divine Majesty. I have sinned, O Lord, I have sinned: I have grievously offended Thee through the whole course of my life, in thought, word, and deed; and therefore am un-

worthy to lift mine eyes to heaven, or so much as to name Thy sacred name : how much more am I unworthy to appear here in Thy sanctuary, and to assist among thine angels at these heavenly mysteries, which require so much purity ; because Jesus Christ Himself is here in person both Priest and Victim ! But, O my God, Thy mercies are above all Thy works, and Thou wilt not despise a contrite and humble heart ; and therefore I here venture to come into Thy temple, and with the poor publican, and, as I hope, with the same penitential spirit, I strike my breast, and say :
O God, be merciful to me, a sinner ;
O God, be merciful to me, a sinner ;
O God, be merciful to me, a sinner.
And I humbly hope to find this mercy which I crave, through that passion and death which is here

celebrated. O fountain of mercy,
grant this mercy to me and to all
poor sinners. Amen.

After the Confiteor, the priest goes up to the altar, saying, "Take away from us, we beseech Thee, O Lord, our iniquities, that we may be worthy to enter with pure minds into the Holy of Holies; through Christ our Lord. Amen." Say the same with him; and when he kisses the altar as a figure of Christ, and the seat of the sacred mysteries, make an act of love of your Divine Saviour, and embrace His feet with an humble and tender affection.

When the priest is come up to the altar, he goes to the book, and there reads what is called the Introit or Entrance of the Mass, which is different every day, and is generally an anthem taken out of the Scripture, with the first verse of one of the psalms, and the "Glory be to the Father," &c., to glorify the Blessed Trinity.

A Prayer at the Introit.

GRANT, O Lord, that we may
be truly prepared for offering
this great sacrifice to Thee this
day; and because our sins alone
can render us displeasing to Thee,
therefore we cry aloud to Thee for
mercy.

Glory be to the Father, &c.

The priest returns to the middle of the altar, and says alternately with the clerk, the *Kyrie eleison*, or "Lord, have mercy on us," which is said three times to God the Father; three times *Christe eleison*, or "Christ, have mercy on us," to God the Son; and three times again *Kyrie eleison*, to God the Holy Ghost. Join in this frequent calling

for mercy ; but let it be with a truly contrite and humble heart.

After the *Kyrie eleison*, the priest recites the *Gloria in excelsis*, or "Glory to God on high," &c., which is an excellent hymn and prayer to God, the beginning of which was sung by the angels at the birth of Christ. Join in this heavenly hymn, and excite in your soul the affections which it expresses.

The Gloria in Excelsis.

GLORY to God on high, and on earth peace to men of goodwill. We praise Thee, we bless Thee, we adore Thee, we glorify Thee, we give Thee thanks for Thy great glory, O Lord God, O heavenly King, O God the Father Almighty ! O Lord Jesus Christ, the only-begotten Son ! O Lord God ! O Lamb of God ! O Son of the Father ! O Thou who takest away the sins of the world, have mercy on us ; O Thou who takest away the sins of the world, hear our prayer ; O Thou who sittest at the right hand of the Father, have mercy on us. For Thou only art holy ; Thou only

art Lord; Thou only art Most High,
O Jesus Christ, together with the
Holy Ghost, in the glory of God
the Father. Amen.

N.B.—This, being a hymn of joy, is omitted in the Masses of requiem for the dead, and in the Masses of Advent and Lent, except on saints' days.

At the end of the *Gloria in excelsis* the priest kisses the altar, and, turning to the people, says, *Dominus vobiscum*, "The Lord be with you." Answer, *Et cum spiritu tuo*, "And with thy spirit." As often as this salutation is repeated pray that our Lord may be always with you, with His ministers, and with His people, by directing and assisting all with His heavenly grace.

The priest returns to the book, and says, *Oremus*, "Let us pray," and then reads the collect or collects of the day, concluding them with the usual termination, *Per Dominum nostrum*, &c., "Through our Lord Jesus Christ," &c., with which the Church commonly concludes all her prayers. Whilst the priest is reading the collects, you may thus join with him:

A Prayer at the Collects.

O ALMIGHTY and eternal God,
we humbly beseech Thee mercifully to give ear to the prayers here offered Thee by Thy servant in the name of Thy whole Church, and in behalf of us Thy people. Accept them to the honour of Thy name, and the good of our souls; and grant to us all mercy, grace,

and salvation: through our Lord Jesus Christ. Amen.

On the Festival of a Saint.

GRANT, we beseech Thee, Almighty God, that the examples of Thy saints may effectually move us to reform our lives, that while we celebrate their festivals, we may also imitate their actions: through our Lord Jesus Christ. Amen.

The collects being ended, the priest lays his hands upon the book, and reads the Epistle or lesson of the day, at the end of which the clerk answers, *Deo gratias*, "Thanks be to God," namely, for the heavenly doctrine there delivered. Then follow some verses or sentences of Scripture, called the Gradual, which are every day different. During the Epistle and Gradual you may pray thus:

A Prayer at the Epistle.

THOU hast vouchsafed, O Lord, to teach us Thy sacred truths by Thy prophets and apostles. Oh! grant that we may so improve by their doctrine and examples in the love of Thy holy name, and of Thy holy law, that we may show forth

by our lives whose disciples we are; that we may no longer follow the corrupt inclinations of flesh and blood, but master all our passions; that we may be ever directed by Thy light, and strengthened by Thy grace, to walk in the way of Thy commandments, and to serve Thee with clean hearts: through our Lord Jesus Christ.

A Prayer at the Gradual.

HOW wonderful, O Lord, is Thy name in the whole earth! I will bless Thee, O Lord, at all times; Thy praise shall ever be in my mouth. Be Thou my God and Protector for ever; I will put my whole trust in Thee; oh, let me never be confounded.

After this the book is removed to the other side of the altar, in order to the reading of the Gospel of the day; which removal of the book represents the passing from the preaching of the old law (figured by the lesson or epistle) to the Gospel of Jesus Christ published by the preachers of the new law. The priest, before he reads the Gospel, stands awhile bowing down before the middle of the altar,

begging of God, in secret, to cleanse his heart and his lips, that he may be worthy to declare those heavenly words. You may at the same time ask of God that He would open your ears and heart, that these divine lessons may sink deeply into your soul.

At the beginning of the Gospel the priest greets the people with the usual salutation, *Dominus Vobiscum*, "The Lord be with you," and then tells out of which of the evangelists the Gospel is taken, saying, "*Sequentia S. Evangelii secundum, &c.*," that is, "What follows is of the holy Gospel, according to St." &c., at which words both priest and people make the sign of the cross: first, upon their foreheads, to signify that they are not ashamed of the cross of Christ and His doctrine; secondly, upon their mouths, to signify that they will ever profess it in their words; and thirdly, upon their breasts, to signify that they will always keep it in their hearts. The clerk answers, *Gloria tibi, Domine*, "Glory be to Thee, O Lord."

At the Gospel stand up, to declare, by that posture, your readiness to go and do whatsoever you shall be commanded by your Saviour in His Gospel; and if you have not the convenience of reading it, or otherwise attending to it, you may pray as follows:

A Prayer at the Gospel.

O LORD Jesus Christ, who came down from heaven to instruct us in all truth, and continuest daily to teach us by Thy holy Gospel, and the preachers of Thy word; grant me grace, that I may not be wanting in any care necessary for being instructed in Thy saving truths; let me be as industrious for my soul, as I am for my body;

that while I take pains in the affairs of this world, I may not, through stupidity or neglect, let my soul starve and perish everlastingly. Let the rules of the Gospel be the direction of my life, that I may not only know Thy will, but likewise do it; that I may observe Thy commandments, and that, resisting all the inclinations of corrupt nature, I may ever follow Thee, who art the Way, the Truth, and the Life; for thus only can I be Thy true disciple; and thus only, O Jesus, canst Thou be my Master.

At the end of the Gospel the clerk answers, *Laus tibi, Christe*, "Praise be to Thee, O Christ." And the priest kisses the book in reverence to those sacred words which he has been reading out of it. Then, upon all Sundays, and many other festival days, standing in the middle of the altar, he recites the Nicene Creed, kneeling down at these words, "And was made man," in reverence to the great mystery of our Lord's incarnation.

The Nicene Creed.

I BELIEVE in one God, the Father Almighty, Maker of heaven and earth, and of all things visible

and invisible. And in one Lord Jesus Christ, the only-begotten Son of God, and born of the Father, before all ages ; God of God, Light of Light, true God of true God ; begotten, not made ; consubstantial to the Father ; by whom all things were made. Who, for us men and for our salvation, came down from heaven, and was incarnate by the Holy Ghost of the Virgin Mary, AND WAS MADE MAN. He was crucified also for us ; suffered under Pontius Pilate, and was buried ; and the third day He rose again, according to the Scriptures ; and ascended into heaven, sitteth at the right hand of the Father, and is to come again with glory to judge the living and the dead ; of whose kingdom there shall be no end. And in the Holy Ghost, the Lord and Giver of Life, who proceedeth

from the Father and the Son ; who, together with the Father and the Son, is adored and glorified ; who spake by the prophets. And one holy Catholic and Apostolic Church. I confess one baptism for the remission of sins, and I look for the resurrection of the dead, and the life of the world to come. Amen.

Then the priest turns to the people, and says, *Dominus vobiscum*, "The Lord be with you." And having read in the book a verse or sentence of the Scripture, which is called the Offertory, and is every day different, he uncovers the chalice, and taking in his hand the paten or little plate, offers up the bread to God ; then going to the corner of the altar, he takes the wine, and pours it into the chalice, and mingles with it a small quantity of water, in remembrance of the blood and water that issued out of our Saviour's side ; after which he returns to the middle of the altar and offers up the chalice. During the Offertory you may pray thus :

A Prayer at the Offertory.

ACCEPT, O eternal Father, this offering which is here made to Thee by Thy minister, in the name of us all here present, and of Thy whole Church. It is as yet only bread and wine, but, by a miracle of Thy power and grace,

will shortly become the Body and Blood of Thy beloved Son. He is our High Priest, and He is our Victim. With Him and through Him we desire to approach to Thee this day, and by His hands to offer Thee this sacrifice, for Thine own honour, praise, and glory ; in thanksgiving for all Thy benefits ; in satisfaction for all our sins, and for obtaining conversion for all unbelievers, and mercy, grace, and salvation for all Thy faithful. And with this offering of Thine only-begotten Son, we offer ourselves to Thee, begging, that by virtue of this sacrifice we may be happily united to Thee, and that nothing in life or death may ever separate us any more from Thee : through Jesus Christ our Lord. Amen.

After the offering of the chalice, the priest, bowing down, begs that this sacrifice, which he desires to offer with a contrite and humble heart, may find acceptance with God,

and blessing the bread and wine with the sign of the cross, he invokes the author of all sanctity to sanctify the offering. You may join with him and say :

IN a contrite heart and humble spirit let us be accepted by Thee, O Lord ; and let our sacrifice be made in Thy sight this day, so that it may please Thee, O Lord God.

Come, O Almighty and eternal God, the Sanctifier, and bless this sacrifice prepared for Thy holy name.

At the end of the Offertory the priest goes to the corner of the altar, and washing the tips of his fingers, to denote the cleanness and purity of soul with which we ought to approach to these divine mysteries, saying, *Lavabo, &c.*, "I will wash my hands among the innocent, and I will compass thine altar, O Lord," &c. (Ps. xxv. 6.) Then returning to the middle of the altar, and there bowing down, he begs of the Blessed Trinity to receive this oblation in memory of the passion, resurrection, and ascension of our Lord Jesus Christ, and for an honourable commemoration of the Blessed Virgin, and of the saints, that they may intercede for us in heaven, whose memory we celebrate on earth. You may thus join with him :

A Prayer at the Lavabo, or washing the fingers.

WASH me, dear Lord, from all the stains of sin in the blood of the Lamb, that I may be worthy

to be present at these heavenly mysteries.

Glory be to the Father, &c.

*A Prayer when the Priest stands bowing down at
the middle of the Altar.*

O MOST holy and adorable Trinity, vouchsafe to receive this our sacrifice in remembrance of our Saviour's passion, resurrection, and glorious ascension; and grant that we may die with Him to our sins, rise with Him to a new life, and ascend with Him to Thee. Let those saints, whose memory we celebrate on earth, remember us before Thy throne in heaven, and obtain mercy for us: through the same Jesus Christ our Lord. Amen.

Then the priest, kissing the altar, turns to the people and says, *Orate, Fratres*, &c., that is, "Brethren, pray that my sacrifice and yours may become acceptable to God the Father Almighty." You would do well to pray as he desires, and say with the clerk:

MAY the Lord receive this sacrifice from thy hands, to the

praise and glory of His own name,
for our benefit and that of all His
holy Church.

Then the priest says, in a low voice, the prayers called *Secreta*, which correspond to the collects of the day, and are different every day: during which you may pray as follows:

A Prayer at the Secreta.

MERCIFULLY hear our prayers,
O Lord, and graciously accept
this oblation which we Thy servants
make to Thee; and as we offer it
to the honour of Thy name, so may
it be to us a means of obtaining
Thy grace here, and life everlasting
hereafter: through our Lord Jesus
Christ. Amen.

On the Festival of a Saint.

SANCTIFY, O Lord, we beseech
Thee, these gifts which we offer
Thee in this solemnity of Thy holy
servant [N.], and so strengthen us
by Thy grace, that both in pros-
perity and adversity our ways may

be ever directed to Thy honour:
through our Lord Jesus Christ.

The Priest concludes the Secreta by saying aloud:

P. Per omnia sæcula
sæculorum.

R. Amen.

P. Dominus vobis-
cum.

R. Et cum spiritu
tuo.

P. Sursum corda.

R. Habemus ad Do-
minum.

P. Gratias agamus
Domino Deo nostro.

R. Dignum et jus-
tum est.

P. World without
end.

R. Amen.

P. The Lord be with
you.

R. And with thy
spirit.

P. Lift up your
hearts.

R. We have lifted
them up to the Lord.

P. Let us give thanks
to the Lord our God.

R. It is meet and
just.

Then the priest recites the Preface (so called because it serves as an introduction to the Canon of the Mass), in which you may join with him as follows:

The Preface.

[T is truly meet and just, right
and salutary, that we should
always, and in all places, give
thanks to Thee, O holy Lord, Al-
mighty Father, eternal God; who,
with Thine only-begotten Son, and

the Holy Ghost, art one God, one Lord; not in the isolation of one person, but in the Trinity of one substance. For that which we believe of Thy glory, as Thou hast revealed it, the same we believe of Thy Son, and the same also of the Holy Ghost, admitting no difference, in order that in the confession of the true and the eternal Godhead, distinction in persons, unity in essence, and equality in majesty may be adored alike; which the angels and the archangels do praise, the cherubim also and the seraphim, who cease not to cry out daily, saying with one voice,

Holy, holy, holy, Lord God of Sabaoth. The heavens and earth are full of Thy glory, Hosanna in the highest. Blessed is He that cometh in the name of the Lord; Hosanna in the highest.

After the Preface follows the Canon of the Mass, or the most sacred and solemn part of this divine service, which is read with a low voice, as well to express the silence of Christ in His passion, and His hiding at that time His glory and divinity, as to signify the vast importance of that common cause of all mankind, which the priest is then representing, as it were, in secret to the ear of God, and the reverence and awe with which both priest and people ought to assist at these tremendous mysteries.

The Canon begins by the invoking of the Father of mercies, through Jesus Christ His Son, to accept this sacrifice for the holy Catholic Church, for the Pope, for the Bishop, and for all the professors of the orthodox and apostolic faith throughout the world. Then follows the Memento, or commemoration of the living, for whom in particular the priest intends to offer up that Mass, or who have been particularly recommended to his prayers. To which is added a remembrance of all there present, with a solemn commemoration of the Blessed Virgin, of the apostles, martyrs, and all the saints, to honour their memory by naming them in the sacred mysteries, to communicate with them, and to beg of God the help of their intercession, through Jesus Christ our Lord. During this part of the Canon you may say :

A Prayer at the beginning of the Canon.

O ETERNAL and most merciful Father, behold we come to offer Thee our homage this day ; we desire to adore, praise, and glorify Thee, and to give Thee thanks for Thy great glory, joining our hearts and voices with all Thy blessed in heaven, and with Thy whole Church upon earth. But acknowledging

our great unworthiness and innumerable sins, for which we are heartily sorry, and humbly beg Thy pardon, we dare not venture to approach Thee otherwise than under the protection of Thy Son, our Advocate and Mediator, Jesus Christ, whom Thou hast given us to be both our High Priest and Sacrifice. With Him, therefore, and through Him, we venture to offer Thee this sacrifice ; to His most sacred intentions we desire to unite ours ; and with this offering which He makes of Himself, we desire to make an offering of our whole being to Thee. With Him, and through Him, we beseech Thee to exalt Thy holy Catholic Church throughout the whole world ; to maintain her in peace, unity, holiness, and truth ; to have mercy on Thy servant [N.], the Sovereign Pontiff [N.], our

Bishop [N.], our Rulers, and on all that truly fear Thee; on our pastor [N.], [*parents, children*], friends and benefactors, &c., on all those whom we have in any way scandalized, injured, or offended, or for whom we are in any other way bound to pray; on all that are in their agony, or under violent temptations, or other necessities, corporal or spiritual; on all our enemies; and, in a word, on all poor sinners; that we may be all converted to Thee, and find mercy, through Jesus Christ, Thy Son; through whom we hope one day to be admitted into the company of all Thy saints and elect, whose memory we here celebrate, whose prayers we desire, and with whom we communicate in these holy mysteries.

Then the priest extends his hands, according to the ancient ceremony of sacrifices, over the bread and wine, which are to be consecrated into the Body and Blood of

Christ, and begs that God would accept of this oblation, which he makes in the name of the whole Church, and that He would grant us peace in this life, and eternal salvation in the next. After which he solemnly blesses the bread and wine with the sign of the cross, and invokes the Almighty, that they may be made to us the Body and Blood of His most beloved Son, our Lord Jesus Christ. And so he proceeds to the consecration, first of the bread into the Body of our Lord, and then of the wine into His Blood; which consecration is made by Christ's own words, pronounced in His name and person by the priest, and is the most essential part of this sacrifice; because thereby the Body and Blood of Christ are really exhibited and presented to God, and Christ is mystically immolated. Immediately after the consecration follows the elevation, first of the Host, then of the chalice, in remembrance of Christ's elevation upon the cross. At the elevation of the chalice, the priest recites these words of Christ: "As often as ye do these things, ye shall do them for a commemoration of me." Then he goes on, making a solemn commemoration of the passion, resurrection, and ascension of Christ, and begging of God to accept this sacrifice, "as Thou didst deign to accept the offerings of Thy just servant Abel, and the sacrifice of our Father Abraham, which Thy high priest Melchisedech offered to Thee," that it may, by His holy angel, be presented upon the altar above, in presence of His Divine Majesty, for the benefit of all those that shall partake of these mysteries here below. In the meantime you may pray thus:

A Prayer when the Priest extends his hands over the Oblation.

WE present to Thee, O Lord, this bread and wine, which being composed of many reduced into one, are symbols of concord and unity; that by Thy all-powerful blessing they may be made for

us the precious Body and Blood of Thy beloved Son ; and that through Him, and through His death and passion, applied to our souls by these sacred mysteries, we may obtain mercy, grace, and peace in this life, and eternal happiness in the next.

At the Elevation of the Host.

(From the Sarum Missal.)

HAIL eternally, most sacred flesh of Christ, to me before all and above all sweetness supreme! The Body of our Lord Jesus Christ be to me, a sinner, the way and the life! Amen.

At the Elevation of the Chalice.

HAIL eternally, heavenly drink, to me before all and above all sweetness supreme! The Body and Blood of our Lord Jesus Christ profit me, a sinner, as an eternal remedy unto life everlasting. Amen.

A Prayer after the Elevation.

OH! look not on our sins, but on the infinite ransom paid for them. And whilst we offer this pure and holy Sacrifice here below upon our altars, do Thou receive it upon Thy altar above, from the hands of the Angel of the great council, the eternal Priest; and from thence send down Thy blessing upon all us, who here below assist at Thy Divine mysteries: through the same Jesus Christ our Lord. Amen.

Then the priest proceeds to the Memento, or Commemoration of the Dead, saying :

At the Memento.

REMEMBER also, O Lord, Thy servants [N.] and [N.] who are gone before us with the sign of faith, and repose in the sleep of peace.

Do you, during this Memento, recommend in particular to God's mercy, through Jesus Christ's death and passion,

the souls of your relations, friends, &c., such as are lately dead, or have been particularly recommended to your prayers; all such as you have in any way injured, or been an occasion of their sins; such as are in the greatest want of prayers, or have none to pray for them; in fine, all such as God would have you particularly to pray for; and conclude with the priest:

TO these, O Lord, and to all that rest in Christ, grant, we beseech Thee, a place of refreshment, light, and peace: through the same Jesus Christ our Lord. Amen.

After this Memento, or Commemoration of the Dead, the priest, raising his voice a little, and striking his breast, says, *Nobis quoque peccatoribus*, "And also to us sinners," &c., humbly craving mercy and pardon for our sins, and to be admitted to have some part and society with the apostles and martyrs, through Jesus Christ.

A Prayer at the Nobis quoque peccatoribus.

WE humbly implore Thy mercy, O Lord, for ourselves also: we beg pardon for all our sins; we desire to detest them, and to renounce them for ever. All our hope is in the multitude of Thy tender mercies, from which we confidently expect forgiveness, through Jesus Christ; and to be one day,

through Him, admitted into the company of the blessed apostles and martyrs, in Thy heavenly paradise. In the meantime we desire to offer Thee daily, through Him, all honour and glory.

The priest then, kneeling down, and taking the sacred Host in his hands, makes the sign of the cross with it over the chalice, saying, "Through Him, and with Him, and in Him, is to Thee, O God the Father, in the unity of the Holy Ghost, all honour and glory;" which last words he pronounces elevating a little the Host and chalice from the altar, and then kneels down, saying, with a loud voice, *Per omnia secula seculorum*, "For ever and ever." Amen. After which he says the *Pater Noster*.

At the Pater Noster, say :

INSTRUCTED by Thy saving precepts, and following Thy Divine directions, we presume to say :

Our Father, who art in heaven, hallowed be Thy name; Thy kingdom come; Thy will be done on earth as it is in heaven. Give us this day our daily bread; and forgive us our trespasses, as we forgive them that trespass against us; and

lead us not into temptation; but deliver us from evil. Amen.

Deliver us from those evils which we labour under at present; from past evils, which can be nothing but our manifold sins; and from the evils to come, which will be the just chastisement of our offences, if our prayers, and those more powerful ones of Thy saints, who intercede for us, intercept not Thy justice, or excite not Thy bounty.

After this the priest breaks the Host over the chalice, in remembrance of Christ's Body being broken for us upon the cross; and he puts a small particle of the Host into the chalice, praying that the peace of the Lord may be always with us.

At the breaking of the Host, say:

THY Body was broken, and Thy Blood was shed for us; grant that the commemoration of this holy mystery may obtain for us peace; and that those who receive it may find everlasting rest.

Then kneeling down and rising up again, the priest says,
Agnus Dei, &c.

At the Agnus Dei, say :

LAMB of God, who takest away the sins of the world, have mercy on us. Lamb of God, who takest away the sins of the world, have mercy on us. Lamb of God, who takest away the sins of the world, grant us peace.

The priest then says three short prayers, by way of preparation for receiving the Blessed Sacrament; then kneeling down and rising again, he takes up the host, and striking his breast, he says thrice, *Domine, non sum dignus, &c.*

After the Agnus Dei, say :

IN saying to Thy apostles, My peace I leave you, my peace I give you, Thou hast promised, O Lord, to all Thy Church, that peace which the world cannot give,—peace with Thee, and peace with ourselves.

Let nothing, O Lord, ever interrupt this holy peace: let nothing ever separate us from Thee, to whom we heartily desire to be united, through

this blessed sacrament of peace and reconciliation. Let this food of angels strengthen us in every Christian duty, so as never more to yield under temptations, or to fall into our usual weaknesses.

At the Domine, non sum dignus, say three times :

LORD, I am not worthy that Thou shouldst enter under my roof; but only say the word, and my soul shall be healed.

Here, at the ringing of the bell, go up to the rails, if you are going to Communion.

After saying the *Domine, non sum dignus*, the priest makes the sign of the cross upon himself with the Host, saying, "May the Body of our Lord Jesus Christ preserve my soul to life everlasting. Amen." And so receives it. Then, after a short pause in mental prayer, he proceeds to the receiving of the chalice, using the like words: "The Blood of our Lord Jesus Christ preserve my soul to life everlasting. Amen." Then follows the Communion of the people, if any are to receive.

Act of Spiritual Communion for those who do not communicate.

O MY most loving Saviour, since I cannot have the happiness of

receiving Thee this day, suffer me to gather up the precious crumbs that fall from Thy table, and to unite myself to Thy Divine Heart by faith, hope, and charity. I confess I do not deserve the children's bread; but I venture humbly to declare that, away from Thee, my soul is dried up with thirst, and my heart cast down with faintness. Come, then, into me, O my Divine Jesus! come into my mind, to illuminate it with Thy light; come into my heart, to enkindle in it the fire of Thy love, and to unite it so intimately with Thy own, that it may be no more I that live, but Thou that livest in me, and reignest in me for ever.

After the Communion the priest takes the ablution of wine and water into the chalice, in order to consume whatever may remain of the consecrated species. Then covering the chalice, he goes to the book and reads a versicle of Holy Scripture called the Communion; after which he turns about to the people, with the usual salutation, *Dominus vobiscum*, and returning to the book, reads the collects or

prayers called the Post Communion; after which he again greets the people with *Dominus vobiscum*, and gives them leave to depart with *Ite, missa est*, the clerk answering, *Deo gratias*, "Thanks be to God." Then the priest, bowing down before the altar, makes a short prayer to the Blessed Trinity, and then, turning about to the people, gives his blessing to them all in the name of the Blessed Trinity: and so concludes the Mass by reading the beginning of the Gospel according to St. John, which the people hear standing till these words, *Et verbum caro factum est*, "And the Word was made flesh," when both priest and people kneel down in reverence to the mystery of Christ's incarnation. At the end the clerk answers, *Deo gratias*, "Thanks be to God." The priest then returns from the altar to the sacristy, and unvests himself, reciting in the meantime the Benedicite, or the Canticle of the Three Children, inviting all creatures in heaven and earth to praise and bless the Lord. After the Communion of the priest you may pray as follows:

A Prayer after the Communion.

I RETURN Thee now most hearty thanks, O my God, through Jesus Christ Thy Son, that Thou hast been pleased to deliver Him up to death for us, and to give us His Body and Blood, both as a sacrament and a sacrifice, in these holy mysteries, at which Thou hast permitted me, a most unworthy sinner, to assist this day. May all heaven and earth bless and praise

Thee for ever, for all Thy mercies. Oh ! pardon me, dear Lord, all my distractions, and the manifold negligences, which I have been guilty of this day in Thy sight ; and let me not depart without Thy benediction. Behold, I desire from this moment to give up myself, and all that belongs to me, into Thy hands ; and I beg that all my undertakings, all my thoughts, words, and actions, may henceforward tend to Thy glory : through the same Jesus Christ our Lord. Amen.

The beginning of the Gospel of St. John.

[IN the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by Him ; and without Him was made nothing that was made. In Him was life,

and the life was the light of men ; and the light shineth in the darkness, and the darkness did not comprehend it. There was a man sent from God, whose name was John. This man came for a witness, to give testimony of the light, that all men might believe through him. He was not the light, but was to give testimony of the light. That was the true light, which enlighteneth everyman that cometh into this world. He was in the world, and the world was made by Him, and the world knew Him not. He came unto His own, and His own received Him not. But as many as received Him, to them He gave power to be made the sons of God ; to them that believe in His name, who are born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. AND

THE WORD WAS MADE FLESH, and dwelt among us (and we saw His glory, the glory, as it were, of the only-begotten of the Father), full of grace and truth.

A Prayer after Mass.

I RENDER Thee all possible praise and thanks, O sovereign Creator, for the favour I have this day received of Thy bounty, and of which many better deserving Christians are deprived. Receive, O Lord, my unworthy prayers, supply all my defects, pardon all my distractions and indevotions, and grant that, by the strength and virtue of these divine mysteries, I may go on cheerfully in the path of Thy commandments, love, and service, amidst all the temptations, troubles, and dangers of my life's pilgrimage, till I shall one day

happily arrive at Thy heavenly kingdom, where, with Thy blessed angels and saints, I shall more clearly contemplate Thee, more perfectly enjoy Thee, and more understandingly celebrate Thy infinite goodness and mercy with uninterrupted canticles of eternal praise, admiration, and gratitude. Amen.

Here also may be recited the *Te Deum* and the *Benedicite*, &c, as they occur in the Devotions for Sundays and Holidays, pages 445, 184.

Section III.

A Method of hearing Mass.

TO WHICH RECOURSE MAY BE HAD BY THOSE WHO,
THROUGH NECESSITY, ARE COMPELLED TO BE
ABSENT FROM CHURCH.

IT often happens that Christians, through distance of place, indisposition, or other unavoidable impediments, are hindered from being present at the Holy Sacrifice of the Mass; in which cases it is proper that they should endeavour to assist therat at least in spirit, which may be done with great fruit to their souls in this manner:

Let them make choice of a proper time in the morning, and either by themselves, or if they have a family, summoning them together, let them go into their oratory, and there present themselves in spirit before the altar of God; after having bewailed their misfortune in being kept from these heavenly mysteries, let them join themselves in heart and affection with all that are offering this sacrifice to God at that time; representing more particularly to themselves that Mass which is then offered in the place where they commonly hear Mass, and applying themselves to the devotions which they commonly use in time of hearing Mass.

Thus, for example, at the *Confiteor* let them confess their sins with a hearty repentance; at the *Kyrie eleison* let them cry out to God for mercy; at the *Gloria in excelsis* let them give

adoration and glory to God ; at the *Collects* let them recommend to Him their own and the Church's necessities ; at the *Epistle* and *Gospel* let them beg God's grace, that they may conform their lives to His holy word ; and so, in like manner, let them accommodate their devotion to all the other parts of the Mass, remembering always the four intentions of the sacrifice, the Passion of Christ, and a spiritual Communion ; uniting themselves in every part of this sacrifice with Jesus Christ, and offering themselves to God with Him and through Him.

Section IV.

The Manner of Serving at Mass.

The Clerk or Server, kneeling at the left hand of the Priest, shall answer him as follows:

P. Introibo ad altare Dei.

C. Ad Deum, qui lætificat juventutem meam.

P. Judica me, Deus, et discerne causam meam de gente non sancta : ab homine iniquo et doloso erue me.

C. Quia tu es, Deus, fortitudo mea : quare me repulisti, et quare tristis incedo dum affligit me inimicus ?

P. Emitte lucem tuam et veritatem tuam : ipsa me deduxerunt, et adduxerunt in montem sanctum tuum et in tabernacula tua.

C. Et introibo ad altare Dei : ad Deum qui lætificat juventutem meam.

P. Confitebor tibi in cithara, Deus, Deus meus : quare tristis es anima mea, et quare conturbas me?

C. Spera in Deo, quoniam adhuc confitebor illi ; salutare vultus mei, et Deus meus.

P. Gloria Patri, et Filio, et Spiritui Sancto.

C. Sicut erat in principio, et nunc, et semper, et in secula sæculorum. Amen.

P. Introibo ad altare Dei.

C. Ad Deum, qui lætificat juventutem meam.

P. Adjutorium nostrum in nomine Domini.

C. Qui fecit cælum et terram.

P. Confiteor Deo, etc.

C. Misereatur tui omnipotens Deus, et dimissis peccatis tuis, perducatur te ad vitam æternam.

P. Amen.

C. Confiteor Deo omnipotenti, beatæ Mariæ semper Virgini, beato Michaeli Archangelo, beato Joannæ Baptistæ, sanctis Apostolis Petro et Paulo, omnibus sanctis, et tibi, Pater, quia peccavi nimis cogitatione, verbo, et opere [*here he strikes his breast thrice*] mea culpa, mea culpa, mea maxima culpa. Ideo precor beatam Mariam semper Virginem, beatum Michaelem Archangelum, beatum Joannem Baptistam, sanctos apostolos Petrum et Paulum, omnes sanctos, et te, Pater, orare pro me ad Dominum Deum nostrum.

P. Misereatur vestri, etc.

C. Amen.

P. Indulgentiam, absolutionem, et remissionem peccatorum vestrorum tribuat vobis omnipotens et misericors Dominus.

C. Amen.

When a bishop says Mass, he here takes the maniple, which the clerk must be ready to give him.

P. Deus, tu conversus vivificabis nos.

C. Et plebs tua lætabitur in te.

P. Ostende nobis, Domine, misericordiam tuam.

C. Et salutare tuum da nobis.

P. Domine exaudi orationem meam.

C. Et clamor meus ad te veniat.

P. Dominus vobiscum.

C. Et cum spiritu tuo.

P. Kyrie eleison.

C. Kyrie eleison.

P. Kyrie eleison.

C. Christe eleison.

P. Christe eleison.

C. Christe eleison.

P. Kyrie eleison.

C. Kyrie eleison.

P. Kyrie eleison.

P. Dominus vobiscum.

A bishop says, Pax vobis, or Flectamus genua, to which the clerk answers, Levate.

C. Et cum spiritu tuo.

P. Per omnia sæcula sæculorum.

C. Amen.

At the end of the Epistle say, Deo gratias.

The Epistle, Gradual, and Alleluia or Tract being read, remove the book to the right hand of the altar, making a reverence as you pass before the middle of the altar. Let the clerk always kneel or stand on the contrary side to the missal.

P. Dominus vobiscum.

C. Et cum spiritu tuo.

P. Sequentia sancti Evangelii secundum, etc.

Making the sign of the cross, say:

C. Gloria tibi, Domine.

PART III.] MANNER OF SERVING AT MASS. 135

Make a reverence at the beginning and ending of the Gospel, and at the name of Jesus; and at the end say :

C. Laus tibi, Christe.

P. Dominus vobiscum.

C. Et cum spiritu tuo.

Here give wine and water, and prepare the basin, water, and towel for the priest The priest having washed his fingers, kneel in your former place and answer :

P. Orate, fratres, etc.

C. Suscipiat, Dominus, sacrificium de manibus tuis ad laudem et gloriam nominis sui, ad utilitatem quoque nostram, totiusque Ecclesiæ suæ sanctæ.

P. Per omnia sæcula sæculorum.

C. Amen.

P. Dominus vobiscum.

C. Et cum spiritu tuo.

P. Sursum corda.

C. Habemus ad Dominum.

P. Gratias agamus Domino Deo nostro.

C. Dignum et justum est.

At *Sanctus, sanctus, sanctus*, etc., ring the bell.

And again, when you see the priest spread his hands over the chalice, give warning by the bell of the Consecration which is about to be made. Then holding up the vestment with your left hand, and having the bell in your right, ring during the elevation of the Host; which being ended, you must kiss the vestment; and presently do the same at the elevation of the chalice. As often as you pass by the Blessed Sacrament adore on your knees.

P. Per omnia sæcula sæculorum.

C. Amen.

P. Et ne nos inducas in tentationem.

C. Sed libera nos a malo.

P. Per omnia sæcula sæculorum.

C. Amen.

P. Pax Domini sit semper vobiscum.

C. Et cum spiritu tuo.

Ring the bell each time the priest says *Domine, non sum dignus*, etc.; and when he has received the chalice, if there be communicants, give them a cloth, and say the *Confiteor*. After the Communion, serve the priest with wine and water for the ablution. Then remove the book to the Epistle side of the altar, take away the cloth from the communicants, and return to your former place. [A bishop must here be served with water to wash his hands, as at the Offertory.]

P. Dominus vobiscum.

C. Et cum spiritu tuo.

P. Per omnia sæcula sæculorum.

C. Amen.

P. Ite, missa est, or Benedicamus Domino.

C. Deo gratias.

In Masses for the Dead :

P. Requiescant in pace.

C. Amen.

Remove the book to the Gospel side, if it be left open; kneel and receive the priest's blessing.

At a Bishop's Mass :

B. Adjutorium nostrum in nomine Domini.

C. Qui fecit cælum et terram.

B. Sit nomen Domini benedictum.

C. Ex hoc nunc et usque in sæculum.

B. Pater, et Filius, et Spiritus Sanctus.

C. Amen.

At the beginning of the last Gospel :

P. Dominus vobiscum.

C. Et cum spiritu tuo.

P. Initium, or Sequentia Sancti Evangelii, etc.

C. Gloria tibi, Domine.

At the end say, Deo gratias.

Put out the candles, and lay all up carefully.

Section V.

A Method of Assisting at High Mass.

The Asperges, or sprinkling with Holy Water.

Ant. Asperges me, *Ant.* Thou shalt
Domine, hyssopo, et sprinkle me with hyssop,
mundabor; lavabis me, and I shall be cleansed;
et super nivem deal- Thou shalt wash me and
babor. I shall be whiter than
snow.

Ps. Miserere mei Deus, Have mercy upon me
secundum magnam mi- according to Thy great
sericordiam tuam. mercy.

Gloria Patri, et Filio, Glory be to the Fa-
et Spiritui Sancto. ther, and to the Son,
and to the Holy Ghost.

Sicut erat in princi- As it was in the be-
pio, et nunc, et semper, ginning, is now, and
et in sæcula sæculorum. ever shall be, world
Amen. without end. *Amen.*

Ant. Asperges me, Thou shalt sprinkle
etc. me, etc.

V. Ostende nobis, Do- *V.* O Lord, show Thy
mine, misericordiam tu- mercy to us. (*Alleluia.*)
am. (*Temp. Pasch.*
Alleluia.)

R. Et salutare tuum *R.* And grant us Thy
da nobis. (*Temp. Pasch.* salvation. (*Alleluia.*)
Alleluia.)

V. Domine exaudi *V.* O Lord hear my
orationem meam. prayer.

R. Et clamor meus *R.* And let my cry
ad te veniat. come unto Thee.

V. Dominus vobis- V. The Lord be with
cum. you.
R. Et cum spiritu R. And with thy
tuo. spirit.

Oremus.

Let us pray.

Exaudi nos, Domine Graciously hear us, O
Sancte, Pater omnipo- Holy Lord, Father Al-
tens, Æterne Deus, et mighty, Eternal God,
mittere digneris sanc- and vouchsafe to send
tum Angelum tuum de Thy Holy Angel from
ecelis, qui custodiat, fo- above to guard, cherish,
veat, protegat, visitet protect, visit, and to
atque defendat omnes defend all the dwellers
habitantes in hoc habi- in this habitation.
taculo. Per Christum Through Christ our
Dominum nostrum. Lord.

R. Amen.

R. Amen.

On Palm Sunday *Gloria Patri* is not said.

From Easter Sunday to Pentecost, both inclusive, in-
stead of the Antiphon *Asperges* the following is said:

Ant. Vidi aquam *Ant.* I beheld the
egredientem de Templo water flowing out of the
a latere dextro, alleluia; Temple from the right
et omnes ad quos per- side; and all to whom
venit aqua ista salvi that water came were
facti sunt et dicent, made whole, and they
Alleluia, alleluia. shall cry Alleluia.

Ps. Confitemini Do- *Ps.* Confess unto the
mino, quoniam bonus, Lord, for He is good,
quoniam in sæculum for His mercy endureth
misericordia ejus. for ever.

V. Gloria Patri, etc. V. Glory be to the
Father, etc.

A Prayer before Mass.

O LORD God, after whose image and likeness I have been created, give to me the grace that I may be able to assist at this Holy Sacrifice of the Mass, which is about to be celebrated with the reverence and devotion which befits it, and enable me to join together with the celebrant in offering it in a suitable manner to Thy Divine Majesty.

1. To the greater honour and glory of Thy Holy Name, to whom alone this sacrifice is due.

2. In memory of Thy Passion and Death, to the keeping up of which Thou hast commanded this sacrifice to be offered.

3. In thanksgiving for all Thy mercies conferred upon me.

4. In satisfaction for all my faults and offences which I desire to wash out by Thy most Holy Blood in this sacrifice.

5. To obtain Thy grace and aid in this — (N.)

6. In behalf of my most dear parents, friends, benefactors, particularly N. N.

7. For the faithful departed, particularly N. N.

May this my intention find acceptance with Thee, and do Thou graciously hear me; through Christ our Lord.

The Priest begins at the foot of the altar :

IN nomine Patris, ✠ et **I**N the name of the
Fili, et Spiritus **F**ather, ✠ and of the
Sancti. Amen. Son, and of the Holy
Ghost. Amen.

Intrōibo ad altare **I** will go in unto the
Dei. altar of God.

R. Ad Deum, qui **R.** To the God who
lætificat juventutem maketh my youth to be
meam, joyful.

PSALM XLII.

S. Judica me, Deus, et **P.** Judge me, O God,
discerne causam meam and separate my cause
de gente non sancta : ab from that of the people
homine iniquo et doloso who are not holy ; from
erue me. the unjust and deceitful
man deliver me.

M. Quia tu es, Deus, **R.** For Thou, O God,
fortitudo mea, quare me art my strength, why
repulisti ? et quare tris- hast Thou cast me off ?
tis incedo dum affligit and why do I go sorrow-
me inimicus ? ing whilst the enemy
afflicteth me ?

S. Emitte lucem tuam **P.** Send forth Thy
et veritatem tuam : ipsa light and Thy truth ;
me deduxerunt et ad- they have led me by
duxerunt in montem the hand and brought
sanctum tuum, et in me unto Thy holy mount
tabernacula tua. and into Thy tabernacles.

M. Et introibo ad **R.** And I will go in
altare Dei : ad Deum, unto the altar of God ;

qui lætificat juventu- to the God who maketh
tem meam. my youth to be joyful.

*S. Confitebor tibi in P. I will praise Thee
eithara, Deus, Deus on the harp, O God, my
meus: quare tristis es, God; why art thou cast
anima mea? et quare down, O my soul? and
conturbas me? why dost thou disquiet
me?*

*M. Spera in Deo, R. Hope in God, for
quoniam adhuc confite- I will still give praise to
bor illi; salutare vultus Him; who is the health
mei, et Deus meus. of my countenance and
my God.*

*S. Gloria Patri, et P. Glory be to the
Filio, et Spiritui Sancto. Father, and to the Son,
and to the Holy Ghost.*

*M. Sicut erat in prin- R. As it was in the
cipio, et nunc, et sem- beginning, is now, and
per, et in sæcula sæcu- ever shall be, world
lorum. Amen. without end. Amen.*

*V. Introibo ad altare V. I will go in unto
Dei. the altar of God.*

*R. Ad Deum, qui læti- R. To the God who
ficat juventutem meam. maketh my youth to be
joyful.*

*V. Adjutorium nos- V. Our help is in the
trum in nomine Domini. name of the Lord.*

*R. Qui fecit cælum et R. Who hath made
terram. heaven and earth.*

*Then joining his hands and humbly bowing down,
he says the Confession.*

*S. Confiteor Deo om- P. I confess to Al-
nipotenti, etc. mighty God, etc.*

M. Misereatur tui R. May Almighty God

omnipotens Deus, et have mercy upon thee,
dimissis peccatis tuis, forgive thee thy sins,
perducatur te ad vitam and bring thee to life
eternam. everlasting.

S. Amen.

P. Amen.

M. Confiteor Deo om- R. I confess to Al-
nipotenti, beatæ Mariæ mighty God, to blessed
semper Virgini, beato Mary ever Virgin, to
Michaeli Archangelo, blessed Michael the
beato Joanni Baptistæ, Archangel, to blessed
sanctis Apostolis Petro John Baptist, to the
et Paulo, omnibus Sanc- holy Apostles Peter and
tis, et tibi pater, quia Paul, to all the saints,
peccavi nimis cogita- and to you, father, that
tione, verbo, et opere, I have sinned exceed-
mea culpa, mea culpa, ingly in thought, word,
mea maxima culpa. Ideo and deed [*here strike the*
precor beatam Mariam *breast thrice*], through
semper Virginem, bea- my fault, through my
tum Michaellem Arch- fault, through my most
angelum, beatum Joan- grievous fault. There-
nem Baptistam, sanctos fore I beseech blessed
Apostolos, Petrum et Mary ever Virgin,
Paulum, omnes Sanctos, blessed Michael the
et te pater, orare pro Archangel, blessed John
me ad Dominum Deum Baptist, the holy Apos-
nostrum. tles Peter and Paul, and
all the Sants, and you,
father, to pray to the
Lord our God for me.

*Then the Priest, with his hands joined, gives the
Absolution, saying :*

S. Misereatur vestri P. May Almighty God
omnipotens Deus, et di- have mercy upon you,

missis peccatis vestris, forgive you your sins,
perducat vos ad vitam and bring you to life
æternam. everlasting.

M. Amen.

R. Amen.

*Signing himself with the sign of the cross, he
says :*

S. ✠ Indulgentiam, P. ✠ May the Al-
absolutionem, et remis- mighty and merciful
sionem peccatorum nos- Lord grant us pardon,
trorum tribuat nobis absolution, and remis-
omnipotens et miseri- sion of our sins.
cors Dominus.

M. Amen.

R. Amen.

Then, bowing down, he proceeds :

V. Deus, tu conversus V. Thou wilt turn
vivificabis nos. again, O God, and
quicken us.

R. Et plebs tua læta- *R. And Thy people*
bitur in te. shall rejoice in Thee.

V. Ostende nobis, Do- *V. O Lord, show us*
mine, misericordiam Thy mercy.
tuam.

R. Et salutare tuum R. And grant us Thy
da nobis. salvation.

V. Domine, exaudi V. O Lord, hear my
orationem meam. prayer.

R. Et clamor meus R. And let my cry
ad te veniat. come unto Thee.

V. Dominus vobis- *V. The Lord be with*
cum. you.

R. Et cum spiritu R: And with thy
tuo. spirit.

Ascending to the Altar, he says secretly :

AUFER a nobis quæ- **T**AKE away from us
sumus, Domine, ini- our iniquities, we be-
quitates nostras ; ut ad seech Thee, O Lord ;
Sancta Sanctorum puris that we may be worthy
mereamur mentibus in- to enter with pure minds
troire. Per Christum into the holy of holies.
Dominum nostrum.— Through Christ our
Amen. Lord. Amen.

Bowing down over the Altar, he says :

ORAMUS te, Domine, **W**E beseech Thee, O
per merita sanctorum, Lord, by the merits
tuorum quorum reliquæ of Thy saints whose re-
lic sunt, et omnium lics are here, and of all
sanctorum, ut indulgere the saints, that Thou
digneris omnia peccata wouldst vouchsafe to
mea. Amen. forgive me all my sins.
Amen.

The altar is here incensed. Then the priest, signing himself with the sign of the Cross, reads the Introit.

The Kyrie eleison is then said :

S. Kyrie eleison (three Lord, have mercy upon
times). *us.*
M. Christe eleison Christ, have mercy
(three times). *upon us.*
S. Kyrie eleison (three Lord, have mercy upon
times). *us.*

* These, as well as the Collects, Epistle, Gradual, Gospel, Offertory, Secrets, Communion, and Post-Communions are variable, and may be found in the Missal.

Afterwards, standing at the middle of the Altar, extending, and then joining his hands, he says the *Gloria in excelsis*.*

GLORIA in excelsis Deo, et in terra pax hominibus bonæ voluntatis. Laudamus te; benedicimus te; adoramus te; glorificamus te. Gratias agimus tibi propter magnam gloriam tuam, Domine Deus, Rex cælestis, Deus Pater omnipotens. Domine Fili unigenite Jesu Christe, Domine Deus, Agnus Dei, Filius Patris, qui tollis peccata mundi, miserere nobis: qui tollis peccata mundi, suscipe deprecationem nostram: qui sedes ad dexteram Patris, miserere nobis. Quoniam tu solus sanctus: tu solus Dominus: tu solus altissimus, Jesu Christe, cum Sancto Spiritu, in gloria Dei Patris. Amen.

GLORY be to God on high, and on earth peace to men of good will. We praise Thee; we bless Thee; we adore Thee; we glorify Thee. We give Thee thanks for thy great glory, O Lord God, heavenly King, God the Father Almighty. O Lord Jesus Christ, the only-begotten Son: O Lord God, Lamb of God, Son of the Father, who takest away the sins of the world, have mercy on us; Thou who takest away the sins of the world, receive our prayers: Thou who sittest at the right hand of the Father, have mercy on us. For Thou only art holy: Thou only art the Lord: Thou only, O Jesus Christ, with the Holy Ghost, art most high in the glory of God the Father. Amen.

* The *Gloria* is omitted during Lent and Advent, and in Masses for the Dead.

The Priest kisses the altar, and turning to the people says:

V. Dominus vobis- V. The Lord be with cum. you.

R. Et cum spiritu . R. And with thy tuo. spirit.

The Collects, the Epistle, and the Gradual, either with the Alleluia, or with the Tract according to the season, or on Paschal time the Alleluia only, are here sung, varying according to the office for the day. Whilst they are being sung, say:—

A Prayer.

HEAR, O God, the prayers of Thy Holy Church, who humbly maketh her supplication to Thee, in the name of Thy most beloved Son Our Lord Jesus Christ, and stretch out Thy right hand to us to turn away all evil from us and to strengthen us in Thy grace. Amen.

An Act of Faith.

O LORD God, I believe whatsoever Thou hast revealed by the Sacred Scripture, by Thine only-begotten Son, our Lord Jesus Christ, and Thy holy Apostles, and which Thou hast proposed to me to be believed by the Church, which is the pillar and ground of the truth. By the help of Thy grace I resolve to live and die in this Catholic Faith.

An Act of Hope.

MOST loving Father, Father of mercies and God of all consolation, I place all my hope and trust in Thee. Many and grievous are my shortcomings, but infinitely greater is Thy goodness, which desireth not the death of a sinner, but rather that he should be converted and live.

Relying on this Thine infinite goodness, I trust to receive the remission of all my sins and to obtain eternal life.

An Act of Charity.

WHO would not love Thee, O most loving God, who in Thy unfailing charity hast loved us, and hast given Thine only-begotten Son for us. O my God, when shall I come and appear before Thy face, and when shall I rejoice for evermore in Thy presence?

At the end of the Epistle:

Deo gratias.

Thanks be to God.

At the Gospel, say with the Deacon and Priest:

MUNDA cor meum ac CLEANSE my heart
labia mea, omnipotens Deus, qui labia and my lips, O Al-
Isaie prophetæ calculo mighty God, who didst
mundasti ignito: ita me cleanse the lips of the
tua grata miseratione prophet Isaias with a
dignare mundare, ut safe, through thy graci-
sanctum Evangelium ous mercy, so to purify
tuum digne valeam nun- me, that I may worthily
tiare. Per Christum Do- proclaim Thy holy Gos-
minum nostrum. Amen. pel. Through Christ
our Lord. Amen.

Dominus sit in corde The Lord be in thy
tuo et in labiis tuis, ut heart and on thy lips,
digne et competenter that thou mayest wor-
annunties Evangelium thily, and in a becoming
suum: in nomine Patris, manner, announce His
et Filii, et ✠ Spiritus holy Gospel: in the
Sancti. Amen. name of the Father, and
of the Son, and ✠ of
the Holy Ghost. Amen

When the Deacon, who is about to sing the *Gospel*, asks for the blessing, the Priest says :

Dominus sit in corde tuo ut digne et competenter annunties Evangelium suum, in nomine Patris, et Filii, et Spiritus Sancti. Amen.

V. Dominus vobis- V. The Lord be with cum. you.

R. Et cum spiritu tuo. R. And with thy spirit.

V. Sequentia (vel initium) sancti Evangelii (or the beginning) of the secundum N. holy Gospel according to N.

R. Gloria tibi, Domine. R. Glory be to Thee, O Lord.

Then the *Gospel* is sung, during which say :

R. Laus tibi, Christe. R. Praise be to thee, O Christ.

Per evangelica dicta By the words of the delectantur nostra delicta. Gospel may our sins be blotted out.

O LORD Jesus Christ, who by the will of the Eternal Father hast brought joyful tidings to the world, grant me the grace that I may so receive them with the understanding, so embrace them with the will, preserve them in recollection, and perform them in deed, that I may be here so joined to the company of Thy chosen sheep who hear Thy voice, as to be found with them at the last day at Thy right hand to hear the words, Come, ye blessed of my Father, possess the kingdom prepared for you from the beginning of the world. Amen.

Nicene Creed.

CREDO in unum **I**BELIEVE in one God,
Deum, Patrem om- the Father almighty,
nipotentem, Factorem maker of heaven and
coeli et terræ, visibi- earth, and of all things
lium omnium et invi- visible and invisible.
sibilium.

Et in unum Dominum And in one Lord Jesus
Jesum Christum, Fi- Christ, the only-begot-
lium Dei unigenitum, et ten Son of God, born of
ex Patre natum ante the Father before all
omnia sæcula. Deum ages. God of God; Light
de Deo; Lumen de Lu- of Light; true God of
mine; Deum verum de true God; begotten not
Deo vero; genitum non made; consubstantial
factum; consubstantia- with the Father, by
lem Patri, per quem whom all things were
omnia facta sunt. Qui made. Who for us men,
propter nos homines, and for our salvation,
et propter nostram sa- came down from heaven,
lutem, descendit de cœ- and was incarnate by
lis, et incarnatus est de the Holy Ghost of the
Spiritu Sancto, ex Mariâ Virgin Mary: AND WAS
Virgine: ET HOMO FAC- MADE MAN. [*Here the*
TUS EST. [*Hic genuflec- people kneel down.*] He
titur.] Crucifixus etiam was crucified also for
pro nobis: sub Pontio us, suffered under Pon-
Pilato passus et sepultus tius Pilate, and was
est. Et resurrexit ter- buried. The third day
tia die secundum Scrip- He rose again according
turas; et ascendit in to the Scriptures; and
celum, sedet ad dexte- ascended into heaven,
ram Patris: et iterum and sitteth at the right
venturus est cum gloria hand of the Father: and

judicare vivos et mor- He shall come again with
tuos: cujus regni non glory to judge both the
erit finis. living and the dead; of
whose kingdom there
shall be no end.

Et in Spiritum Sanctum. And I believe in the
tum, Dominum et vivi- Holy Ghost, the Lord
ficantem, qui ex Patre and life-giver, who pro-
Filioque procedit: qui ceedeth from the Father
cum Patre et Filio simul and the Son: who to-
adoratur et conglorifi- gether with the Father
catur: qui locutus est and the Son is adored
per prophetas. Et unam and glorified: who spake
sanctam Catholicam et by the prophets. And
Apostolicam Ecclesiam. one holy Catholic and
Confiteor unum baptis- Apostolic Church. I con-
ma in remissionem pec- fess one baptism for the
catorum. Et expecto remission of sins. And
resurrectionem mortu- I look for the resurrec-
orum, et vitam venturi tion of the dead, and
sæculi. Amen. the life of the world to
come. Amen.

V. Dominus vobis-
cum.

V. The Lord be with
you.

R. Et cum spiritu
tuo.

R. And with thy
spirit.

*The Priest then reads the Offertory, which is at the
same time sung by the choir, during which say:*

O ETERNAL Father, by whose will this sacri-
fice of the New Law, in which Thy only-be-
gotten Son is offered to Thee, has been instituted,
I offer it to Thy Divine Majesty, and in union
with it I offer myself and all which Thy good-
ness hath given to me. Look down on me and
have mercy upon me. Amen.

At the offering of the Host upon the paten say with the Priest :

SUSCIPE, sancte Pa- A CCEPT, O holy Fa-
ter, omnipotens, æter- ther, almighty, eter-
ne Deus, hanc immacu- nal God, this immacu-
latam Hostiam, quam late Host, which I, Thy
ego indignus famulus unworthy servant, offer
tuus offero tibi, Deo unto Thee, my living
meo vivo et vero, pro and true God, for my
innumerabilibus pecca- innumerable sins, offen-
tis, et offensionibus, et ces, and negligences,
negligentiis meis, et pro and for all here present;
omnibus circumstanti- as also for all faithful
bus ; sed et pro omnibus Christians, both living
fidelibus Christianis, vi- and dead, that it may
vis atque defunctis ; ut be profitable for my own
mihi et illis proficiat ad and for their salvation
salutem in vitam æter- unto life eternal. Amen.
nam. Amen.

At the pouring wine and water into the chalice, say with the Priest :

D EUS, ✠ qui humanæ O GOD, ✠ who in
substantiæ dignita- creating human na-
tem mirabiliter condi- ture, didst wonderfully
disti, et mirabilius re- dignify it, and hast still
formasti ; da nobis per more wonderfully re-
hujus aquæ et vini mys- newed it ; grant that
terium, ejus divinitatis by the mystery of this
esse consortes, qui hu- water and wine, we
manitatis nostræ fieri may be made partakers
dignatus est particeps, of His divinity who
Jesus Christus, Filius vouchsafed to become
tuus, Dominus noster : partaker of our human-

qui tecum vivit et reg- ity, Jesus Christ, Thy
nat in unitate Spiritus Son, our Lord; who
Sancti Deus, per om- liveth and reigneth with
nia sæcula sæculorum. Thee in the unity of,
Amen. &c. Amen.

At the offering up the chalice, say :

OFFERIMUS tibi, Do- WE offer unto Thee,
mine calicem salu- O Lord, the chalice
taris, tuam deprecantes of salvation, besecch-
clementiam, ut in con- ing Thy clemency, that,
spectu divinæ Majesta- in the sight of Thy
tis tuæ, pro nostra et Divine Majesty, it
totius mundi salute cum may ascend with the
odore suavitatis ascen- odour of sweetness, for
dat. Amen. our salvation, and for
that of the whole world.
Amen.

Then continue to say :

IN spiritu humilitatis, IN the spirit of humi-
et in animo contrito, lity, and with a con-
suscipiamur a te, Do- trite heart, let us be
mine, et sic fiat sacrifi- received by Thee, O
cium nostrum in con- Lord; and grant that
spectu tuo hodie, ut the sacrifice we offer
placeat tibi, Domine in Thy sight this day
Deus. may be pleasing to Thee,
O Lord God.

Veni, sanctificator, Come, O sanctifier,
omnipotens æterne Deus almighty, eternal God,
et benedic hoc sa- and bless ✠ this sacri-
crificium, tuo sancto no- fice, prepared to Thy
mini præparatum. holy name.

At High Mass the incense is blessed with the following form :

PER intercessionem **M**AY the Lord, by beati Michaelis arch- the intercession of angeli, stantis a dextris blessed Michael the arch-altaris incensi, et om- angel, standing at the nium electorum suorum, right hand of the altar of incensum istud digne- incense, and of all his tur Dominus benedi- elect, vouchsafe to bless cere, et in odorem sua- this incense, and re- vitatis accipere. Per ceive it as an odour of Christum Dominum nos- sweetness. Through, trum. Amen. &c. Amen.

The bread and wine is thus incensed :

INCENSUM istud a **M**AY this incense te benedictum ascen- which Thou hast dat ad te, Domine, et blessed, O Lord, ascend descendat super nos to Thee, and may Thy misericordia tua. mercy descend upon us.

Then the altar in the following words :

DIRIGATUR, Do- **L**ET my prayer, O mine, oratio mea Lord, ascend like sicut incensum in con- incense in Thy sight : spectu tuo : elevatio and the lifting up of my manuum mearum sacri- hands be as an evening ficiū vespertinum. sacrifice. Set a watch, Pone, Domine, custo- O Lord, before my diam ori meo, et ostium mouth, and a door round circumstantiæ labiis about my lips, that my meis, ut non declinet heart may not incline cor meum in verba ma- to evil words, to make litæ, ad excusandas ex- excuses in sins. cusationes in peccatis.

Giving the censer to the Deacon, the Priest says :

ACCENDAT in nobis **M**AY the Lord en-
 Dominus ignem sui kindle in us the
 amoris, et flammam fire of His love, and the
 æternæ caritatis. Amen. flame of everlasting
 charity. Amen.

Washing his fingers, he recites the following :

| | |
|--|--|
| <p>LAVABO inter inno- centes manus meas : et circumdabo altare tuum, Domine. Ut au- diam vocem laudis : et enarrem universa mira- bilia tua. Domine, dilexi decorem domus tuæ, et locum habitationis glo- riæ tuæ. Ne perdas cum impiis, Deus, ani- mam meam : et cum viris sanguinum vitam meam. In quorum ma- nibus iniquitates sunt : dextera eorum repleta est muneribus. Ego autem in innocentia mea ingressus sum : re- dimeme, et miserere mei. Pes meus stetit in di- recto ; in ecclesiis bene- dicam te, Domine. Gloria, &c.</p> | <p>IWILL wash my hands among the innocent : and will compass Thy altar, O Lord. That I may hear the voice of praise, and tell of all Thy marvellous works. I have loved, O Lord, the beauty of Thy house, and the place where Thy glory dwelleth. Destroy not my soul, O God, with the wicked, nor my life with blood-thirsty men. In whose hands are iniquities : their right hand is filled with gifts. As for me, I have walked in my in- nocence : redeem me, and have mercy upon me. My foot hath stood in the right path : in the churches I will bless Thee, O Lord. Glory, &c.</p> |
|--|--|

Bowing before the altar, he says :

SUSCIPE, sancta Tri-
nitas, hanc obla-
tionem quam tibi offeri-
mus ob memoriam Pas-
sionis, Resurrectionis,
et Ascensionis Jesu
Christi Domini nostri :
et in honorem beatæ
Mariæ semper Virginis,
et beati Joannis Bap-
tistæ, et sanctorum
Apostolorum Petri et
Pauli, et istorum et om-
nium Sanctorum : ut
illis proficiat ad hono-
rem, nobis autem ad sa-
lutem : et illi pro nobis
intercedere dignentur
in cœlis, quorum memo-
riam agimus in terris.
Per eundem.

RECEIVE. O holy
Trinity, this obla-
tion, which we make to
Thee, in memory of the
Passion, Resurrection,
and Ascension of our
Lord Jesus Christ, and
in honour of the blessed
Mary ever Virgin, of
blessed John Baptist,
the holy Apostles Peter
and Paul, of these and
of all the Saints : that
it may be available to
their honour and our
salvation : and may they
vouchsafe to intercede
for us in heaven, whose
memory we celebrate
on earth. Through, &c.

Turning to the people, he says :

ORATE, fratres, ut
meum ac vestrum
sacrificium acceptabile
fiat apud Deum Patrem
omnipotentem.

BRETHREN, pray
that my sacrifice and
yours may be acceptable
to God the Father al-
mighty.

R. Suscipiat Dominus
sacrificium de manibus
tuis, ad laudem et glo-
riam nominis sui, ad
utilitatem quoque nos-
tram, totiusque Eccle-
siæ suæ sanctæ.

R. May the Lord re-
ceive the sacrifice from
thy hands, to the praise
and glory of His name,
to our benefit, and to
that of all His holy
Church.

He then recites the Secret Prayers.

Which being finished, the Priest intones the versicles and responses as follows:

| | |
|---|---|
| <i>V. Per omnia sæcula sæculorum.</i> | <i>V. World without end.</i> |
| <i>R. Amen.</i> | <i>R. Amen.</i> |
| <i>V. Dominus vobiscum.</i> | <i>V. The Lord be with you.</i> |
| <i>R. Et cum spiritu tuo.</i> | <i>R. And with thy spirit.</i> |
| <i>V. Sursum corda.</i> | <i>V. Lift up your hearts.</i> |
| <i>R. Habemus ad Dominum.</i> | <i>R. We have lifted them up unto the Lord.</i> |
| <i>V. Gratias agamus Domino Deo nostro.</i> | <i>V. Let us give thanks to the Lord our God.</i> |
| <i>R. Dignum et justum est.</i> | <i>R. It is meet and just.</i> |

[The following Preface is ordinarily sung on the Sundays of the year. The greater festivals, as also the Sundays of Lent, have proper Prefaces.]

VERE dignum et justum est, æquum et salutare, nos tibi semper et ubique gratias agere, Domine sancte, Pater omnipotens, æterne Deus. Qui cum unigenito Filio tuo et Spiritu Sancto unus es Deus, unus es Dominus; non in unius singularitate Personæ, sed in God and one Lord;

IT is truly meet and just, right and salutary, that we should always, and in all places, give thanks to Thee, O holy Lord, Father almighty, eternal God. Who together with Thy only-begotten Son and the Holy Ghost, art one

unius Trinitate sub-stantiæ. Quod enim de tua gloria, revelante te credimus, hoc de Filio tuo, hoc de Spiritu Sancto, sine differentia distinctionis sentimus. Ut in confessione veræ sempiternæque Deitatis, et in Personis proprietas, et in essentia unitas, et in Majestate adoretur æqualitas; quem laudant angeli atque archangeli, cherubim quoque ac seraphim: qui non cessant clamare quotidie, una voce dicentes:

not in the singularity of one Person, but in the Trinity of one substance. For what we believe of Thy glory, as Thou hast revealed, the same we believe of the Son, and of the Holy Ghost, without any difference or distinction. So that in the confession of the true and eternal Deity, we adore a distinction in the Persons, a unity in the essence, and an equality in the majesty; the which the angels and archangels, the cherubim also and seraphim praise; and cease not daily to cry out with one voice, saying:

Sanctus, sanctus, sanctus, Dominus Deus Sabaoth. Pleni sunt cœli et terra gloria tua. Hosanna in excelsis. Benedictus qui venit in nomine Domini. Hosanna in excelsis.

Holy, holy, holy, Lord God of Sabaoth. Heaven and earth are full of Thy glory. Hosanna in the highest. Blessed is he that cometh in the name of the Lord. Hosanna in the highest.

CANON OF THE MASS.

TE igitur, clementissime Pater, per Jesum Christum Filium

WE therefore humbly pray and beseech Thee, most merciful Fa-

tuum Dominum nos-ther, through Jesus
trum, supplicesrogamus Christ Thy Son, our
ac petimus uti accepta Lord [*he kisses the*
habeas et benedicas hæc *Altar*], that thou
✠ dona, hæc ✠ munera, wouldst vouchsafe to
hæc ✠ sancta sacrificia accept and bless these
illibata, in primis, quæ ✠ gifts, these ✠ pre-
tibi offerimus pro eccle- sents, these ✠ holy un-
sia tua sancta Catho- spotted sacrifices, which,
lica: quam pacificare, in the first place, we
custodire, adunare, et offer Thee for Thy holy
regere digneris toto orbe Catholic Church, to
terrarum, una cum fa- which vouchsafe to
mulo tuo Papa nostro grant peace: as also to
N, et Antistite nostro protect, unite, and go-
N., et omnibus ortho- vern it throughout the
doxis, atque Catholicæ world, together with
et Apostolicæ Fidei cul- Thy servant N. our
toribus. Pope, N. our Bishop, as
also all orthodox be-
lievers and professors of
the Catholic and Apos-
tolic Faith.

Intercession for the Living.

MEMENTO, Domine, **B**E mindful, O Lord,
famulorum famu- of Thy servants,
larumque tuarum, N. men and women, N. and
et N. N.

*A pause for prayer for those for whom the Priest
intends to pray.*

ET omnium circum- **A**ND of all here pre-
stantium, quorum sent, whose faith
tibi fides cognita est, et and devotion are known

nota devotio; pro qui- unto Thee; for whom
bus tibi offerimus, vel we offer, or who offer
qui tibi offerunt hoc sa- up to Thee, this sacri-
crificium laudis, pro se, fice of praise for them-
suisque omnibus, pro selves, their families
redemptione animarum and friends, for the re-
suarum, pro spe salutis demption of their souls,
et incolumitatis suæ: ti- for the hope of their
bique reddunt vota sua, safety and salvation,
æterno Deo, vivo et and who pay their vows
vero. to Thee, the eternal,
living, and true God.

Communicantes, et Communicating with,
memoriam venerantes, and honouring, in the
imprimis gloriosæ sem- first place, the memory
per Virginis Mariæ, of the glorious and ever
Genitricis Dei et Domi- Virgin Mary, Mother of
ni nostri Jesu Christi; our Lord and God Jesus
sed et beatorum Apos- Christ; as also of the
tolorum ac Martyrum blessed Apostles and
tuorum, Petri et Pauli, Martyrs, Peter and Paul,
Andreas, Jacobi, Joan- Andrew, James, John,
nis, Thomæ, Jacobi, Thomas, James, Philip,
Philippi, Bartholomæi, Bartholomew, Matthew,
Matthæi, Simonis et Simon and Thaddeus,
Thaddæi; Lini, Cleti, Linus, Cletus, Clement,
Clementis, Xysti, Cor- Xystus, Cornelius, Cy-
nellii, Cypriani, Lauren- prian, Lawrence, Chry-
tii, Chrysogoni, Joannis sogonus, John and Paul,
et Pauli, Cosmæ et Da- Cosmas and Damian,
miani, et omnium Sanc- and of all Thy saints;
torum tuorum; quorum by whose merits and
meritis precibusque con- prayers, grant, that we
cedas, ut in omnibus may be always defended
protectionis tuæ muni- by the help of Thy pro-

amur auxilio. Per eun- tectio. Through the
dem Christum Dominum same Christ our Lord.
nostrum. Amen. Amen.

Spreading his hands over the oblation, he says:

HANC igitur obla- WE therefore beseech
tionem servitutis Thee, O Lord, gra-
nostræ, sed et cunctæ ciously to accept this
familie tuæ, quæsumus, oblation of our service,
Domine, ut placatus ac- as also of thy whole
cipias; diesque nostros family; dispose our
in tua pace disponas, days in thy peace, com-
atque ab æterna damna- mand us to be delivered
tione nos eripi, et in from eternal damnation,
electorum tuorum ju- and to be numbered in
beas grege numerari. the flock of Thy elect.
Per Christum Dominum Through Christ our
nostrum. Amen. Lord. Amen.

Quam oblationem, tu Which oblation do
Deus, in omnibus, quæ Thou, O God, vouchsafe
sumus bene✠dictam, in all things to make
adscrip✠tam, ra✠tam, blessed, approved, rati-
rationabilem, accepta- fied, reasonable, and ac-
bilemque facere digne- ceptable, that it may
ris; ut nobis cor✠pus become to us the body
et san✠guis fiat dilec- ✠ and ✠ blood of Thy
tissimi Filii tui Domini most beloved Son Jesus
nostri Jesu Christi. Christ our Lord.

Qui pridie quam pa- Who the day before
teretur, accepit panem He suffered took bread
in sanctas ac venera- [he takes the Host] into
biles manus suas, et ele- His holy and venerable
vatis oculis in cœlum, hands [he raises his eyes
ad te Deum Patrem to heaven], and with His

suum omnipotentem : eyes lifted up towards
 tibi gratias agens, bene- heaven, to God, His al-
 dixit, fregit, deditque mighty Father, giving
 discipulis suis, dicens : thanks to Thee, did
 Accipite, et manducate bless, break, and give to
 ex hoc omnes ; HOC EST His disciples, saying :
 ENIM CORPUS MEUM. Take, and eat ye all of
 this ; FOR THIS IS MY
 BODY.

*After pronouncing the words of consecration, the
 Priest, kneeling, adores the sacred Host, and
 rising, he elevates it.*

(At the Elevation, the bell is rung thrice.)

SIMILI modo post- **I**N like manner, after
 quam cœnatum est, he had supped [he
 accipiens et hunc præ- takes the chalice in both
 clarum calicem in sanc- his hands], taking also
 tas ac venerabiles manus this excellent chalice
 suas, item tibi gratias into His holy and vene-
 agens, bene ~~✕~~ dixit, de- rable hands, and giving
 ditque discipulis suis, Thee thanks, He bless-
 dicens : Accipite et bi- ~~✕~~ ed, and gave to His
 bite ex eo omnes : HIC disciples, saying : Take,
 EST ENIM CALIX SAN- and drink ye all of this ;
 GUINIS MEI NOVI ET FOR THIS IS THE CHA-
 ÆTERNI TESTAMENTI ; LICE OF MY BLOOD OF
 MYSTERIUM FIDEI ; QUI THE NEW AND ETERNAL
 PRO VOBIS ET PRO MUL- TESTAMENT ; THE MYS-
 TIS EFFUNDETUR IN RE- TERY OF FAITH ; WHICH
 MISSIONEM PECCATORUM. SHALL BE SHED FOR YOU
 AND FOR MANY, TO THE
 REMISSION OF SINS.

Hæc quotiescunque As often as ye do
 feceritis, in mei memo- these things, ye shall do
 riam facietis. them in remembrance
 of me.

After the Consecration, say :

(From the Rhythm of St. Thomas of Aquin.)

O Godhead, hid devoutly, I adore Thee,
Who truly art within the forms before me,
To Thee my heart I bow with bended knee ;
As failing quite in contemplating Thee.

O Thou memorial of our Lord's own dying !
O Bread that living art and vivifying,
Make ever Thou my soul on Thee to live,
Ever a taste of heavenly sweetness give.

Jesu, whom for the present veiled I see,
What I so thirst for, oh ! vouchsafe to me ;
That I may see Thy countenance unfolding,
And may be blest Thy glory in beholding.

O Shepherd of the faithful, O Jesu gracious be ;
Increase the faith of all who put their faith in
Thee.

Kneeling, he adores, and rising, elevates the chalice :

| | |
|--|--|
| <p>UNDE et memores, Domine, nos servi tui, sed et plebs tua sancta, ejusdem Christi Filii tui Domini nostri tam beatæ passionis, nec non et ab inferis resur- rectionis, sed et in cœlo gloriosæ ascensionis : of- ferimus præclaræ Majes- tati tuæ, de tuis donis ac datis, Hostiam ✠</p> | <p>WHEREFORE, O Lord, we Thy ser- vants, as also Thy holy people, calling to mind the blessed passion of the same Christ thy Son our Lord, His resurrec- tion from hell, and glo- rious ascension into heaven, offer unto Thy most excellent Majesty, of Thy gifts and grants,</p> |
|--|--|

| | |
|-------------------------|----------------------------|
| puram, Hostiam ✠ sanc- | a pure ✠ Host, a holy |
| tam, Hostiam ✠ imma- | ✠ Host, an immaculate |
| culatam, panem ✠ sanc- | ✠ Host, the holy ✠ |
| tum vitæ æternæ, et ca- | bread of eternal life, and |
| licem ✠ salutis perpe- | the chalice ✠ of ever- |
| tue. | lasting salvation. |

The Priest, extending his hands, proceeds:

| | |
|--------------------------|-------------------------|
| SUPRA quæ propitio | UPON which vouch- |
| ac sereno vultu re- | safe to look with a |
| spicere digneris, et ac- | propitious and serene |
| cepta habere, sicuti ac- | countenance, and to |
| cepta habere dignatus | accept them, as Thou |
| es munera pueri tui | wert graciously pleased |
| justi Abel, et sacrifi- | the just gifts of Thy |
| cium Patriarchæ nostri | servant Abel, and the |
| Abrahæ; et quod tibi | sacrifice of our Patri- |
| obtulit summus sacer- | arch Abraham, and that |
| dos tuus Melchisedech, | which Thy high-priest |
| sanctum sacrificium, im- | Melchisedech offered to |
| maculatam hostiam. | Thee, a holy sacrifice, |
| | an immaculate host. |

Bowing down, he says:

| | |
|--------------------------|-----------------------------------|
| SUPPLICES te roga- | WE most humbly be- |
| mus, omnipotens | seech Thee, Al- |
| Deus, jube hæc perferri | mighty God, command |
| per manus sancti angeli | these things to be car- |
| tui in sublime altare | ried by the hands of |
| tuum, in conspectu di- | Thy holy angel to Thy |
| vinæ Majestatis tuæ, ut | altar on high, in the |
| quotquot ex hac altaris | sight of Thy Divine Ma- |
| participatione, sacro- | jesty, that as many of |
| sanctum Filii tui corpus | us [<i>he kisses the altar</i>] |
| ✠ et ✠ sanguinem sump- | as, by participation at |

serimus, omni bene- this altar, shall receive
dictione cœlesti et gra- the most sacred body
tia repleamur. Per ✠ and ✠ blood of Thy
eundem Christum Do- Son, may be filled with
minum nostrum. Amen. all heavenly benedic-
tion and grace. Through
the same Christ, &c.
Amen.

Memento etiam, Do- Be mindful, O Lord,
mine, famulorum famu- of Thy servants and
larumque tuarum *N.* et handmaids, *N.* and *N.*,
N., qui nos præcesse- who are gone before us,
runt cum signo fidei, et with the sign of faith,
dormiunt in somno and sleep in the sleep
pacis. of peace.

He prays for such of the Dead as he intends to pray for.

IPSIS, Domine, et om- **T**O these, O Lord, and
nibus in Christo to all that rest in
quiescentibus, locum re- Christ, grant, we be-
frigerii, lucis et pacis, seech Thee, a place of
ut indulgeas, deprecamur. refreshment, light, and
Per eundem peace. Through the
Christum, &c. Amen. same Christ our Lord.
Amen.

Here, striking his breast and slightly raising his voice, he says :

NOBIS quoque pecca- **A**ND to us sinners, Thy
toribus famulis tuis, servants, hoping in
de multitudine misera- the multitude of Thy
tionum tuarum speran- mercies, vouchsafe to
tibus, partem aliquam grant some part and
et societatem donare fellowship with Thy

digneris, cum tuis sanctis apostolis et martyribus: cum Joanne, Stephano, Matthias, Barnabano, Matthias, Barnabas, Ignatio, Alexandro, Marcellino, Petro, Felicitate, Perpetua, Agatha, Lucia, Agnete, Cæcilia, Anastasia, et omnibus Sanctis tuis: intra quorum nos consortium, non æstimator meriti, sed veniæ, quæsumus, largitor admitte. Per Christum Dominum nostrum.

Per quem hæc omnia, Domine, semper bona creas, sanctificas, vivificas, benedicis, et præstas nobis. Per ipsum, et cum ipso, et in ipso, est tibi Deo Patri omnipotenti, in unitate Spiritus Sancti, omnis honor et gloria.

holy apostles and martyrs; with John, Stephen, Matthias, Barnabas, Ignatius, Alexander, Marcellinus, Peter, Felicitas, Perpetua, Agatha, Lucy, Agnes, Cecily, Anastasia, and with all Thy Saints: into whose company we beseech Thee to admit us, not considering our merit, but freely pardoning our offences Through Christ our Lord.

By whom, O Lord, Thou dost always create, sanctify, quicken, bless, and give us all these good things. Through Him, and with Him, and in Him, is to Thee, God the Father Almighty, in the unity of the Holy Ghost, all honour and glory.

Here the celebrant sings the Pater noster, as follows:

V. Per omnia sæcula
sæculorum.

V. For ever and ever.

R. Amen.

R. Amen.

Præceptis salutaribus

Instructed by Thy

moniti, et divina insti- saving precepts, and
tutione formati, aude- following Thy divine in-
mus dicere : stitution, we presume
to say :

Pater noster, qui es Our Father, who art
in cœlis, sanctificetur in heaven, hallowed be
nomen tuum : adveniat Thy name : Thy king-
regnum tuum ; fiat vo- dom come ; Thy will
luntas tua sicut in cœlo, be done on earth as it
et in terra. Panem is in heaven. Give us
nostrum quotidianum this day our daily bread :
da nobis hodie : et di- and forgive us our tres-
mitte nobis debita nos- passes as we forgive them
tra, sicut et nos dimit- that trespass against us.
timus debitoribus nos- And lead us not into
tris. Et ne nos inducas temptation.
in tentationem.

M. Sed libera nos a R. But deliver us from
malo. evil.

*He then says in a low voice "Amen," and con-
tinues :*

LIBERA nos, quæsu- DELIVER us, we be-
mus, Domine, ab seech Thee, O Lord,
omnibus malis, præteri- from all evils, past, pre-
tis, præsentibus, et fu- sent, and to come ; and
turis : et intercedente by the intercession of
beata et gloriosa sem- the blessed and glori-
per Virgine Dei Geni- ous Mary ever Virgin,
trice Maria, cum beatis Mother of God, toge-
Apostolis tuis Petro et ther with Thy blessed
Paulo, atque Andrea, Apostles Peter and Paul,
et omnibus Sanctis, da and Andrew, and all
propitius pacem in die- the Saints [making the
bus nostris : ut ope sign of the Cross on him-
misericordiæ tuæ ad- self with the paten, he

juti, et a peccato simus *kisses it, and says*], mer-
 semper liberi, et ab cifully grant peace in
 omni perturbatione se- our days; that by the
 curi. Per eundem Do- assistance of Thy mercy
 minum nostrum Jesum we may be always free
 Christum Filium tuum. from sin, and secure
 Qui tecum vivit et reg- from all disturbance.
 nat in unitate Spiritus Through the same Jesus
 Sancti Deus. Christ Thy Son our
 Lord. Who with Thee
 in the unity of the
 Holy Ghost liveth and
 reigneth God.

Then he says aloud:

V. Per omnia sæcula V. World without
 sæculorum. end.

R. Amen. R. Amen.

V. Pax ✠ Domine V. May the peace of
 sit ✠ semper vobis✠ the ✠ Lord be ✠ al-
 cum. ways with ✠ you.

R. Et cum spiritu R. And with thy
 tuo. spirit.

In a low voice:

HÆC commixtio et MAY this mixture and
 consecratio corporis consecration of the
 etsanguinis Domini nos- body and blood of our
 tri Jesu Christi fiat ac- Lord Jesus Christ be to
 cipientibus nobis in us that receive it effec-
 vitam eternam. Amen. tual to eternal life.
 Amen.

Striking his breast three times, he says :

AGNUS Dei, qui tollis peccata mundi, miserere nobis (*twice*). **L**AMB of God, who takest away the sins of the world, have mercy upon us (*twice*).

Agnus Dei, qui tollis peccata mundi, dona nobis pacem. Lamb of God, who takest away the sins of the world, grant us Thy peace.

Domine Jesu Christe, qui dixisti Apostolis : *Pacem relinquo vobis ; ne respicias peccata mea, sed fidem Ecclesiae tuæ ; eamque secundum voluntatem tuam pacificare et adunare digneris :* qui vivis et regnas Deus, per omnia sæcula sæculorum. Amen. Lord Jesus Christ, who saidst to Thy Apostles : *Peace I leave with you, my peace I give unto you ; regard not my sins, but the faith of 'thy Church ; and vouchsafe to it that peace and unity which is agreeable to Thy will ; who livest and reignest God for ever and ever.* Amen.

At the end of this prayer, when the Pax is given, the celebrant kisses the Altar, and says :

V. Pax tecum.

R. Et cum spiritu tuo.

DOMINE Jesu Christe, Fili Dei vivi, qui ex voluntate Patris, cooperante Spiritu Sancto, per mortem tuam through the co-opera-

mundum vivificasti ; tion of the Holy Ghost,
 libera me per hoc sa- hast by Thy death given
 crosanctum corpus et life to the world ; de-
 sanguinem tuum ab liver me by this, Thy
 omnibus iniquitatibus most sacred Body and
 meis, et universis malis, Blood, from all my ini-
 et fac me tuis semper quities and from all
 inhærere mandatis, et a evils ; and make me
 te nunquam separari always adhere to Thy
 permittas : qui cum eo commandments, and
 dem Deo Patre et Spiri- never suffer me to be
 tu Sancto vivis et reg- separated from Thee ;
 nas Deus in sæcula sæ- who with the same God
 colorum. Amen. the Father and Holy
 Ghost livest and reign-
 est God for ever and
 ever. Amen.

Perceptio corporis tui, Let not the partici-
 Domine Jesu Christe, pation of Thy Body, O
 quod ego indignus su- Lord Jesus Christ, which
 mere præsumo, non mihi I, unworthy, presume
 proveniat in iudicium to receive, turn to my
 et condemnationem ; judgment and condem-
 sed pro tua pietate pro- nation : but through
 sit mihi ad tutamentum Thy goodness may it
 mentis et corporis, et be to me a safeguard
 ad medelam percipien- and remedy, both of
 dam. Qui vivis et reg- soul and body. Who
 nas cum Deo Patre, in with God the Father,
 unitate Spiritus Sancti, in the unity of the
 Deus per omnia sæcula Holy Ghost, livest and
 sæculorum. Amen. reignest God for ever
 and ever. Amen.

Making a genuflection, the Priest rises and says :

PANEM cœlestem accipiam, et nomen Domini invocabo. I WILL take the bread of heaven, and call upon the name of the Lord.

Then striking his breast, and raising his voice a little, he says three times :

DOMINE, non sum dignus ut intres sub tectum meum; sed tantum dic verbo, et sanabitur anima mea. LORD, I am not worthy that Thou shouldst enter under my roof; say but the word, and my soul shall be healed.

After which he says :

CORPUS Domini nostri Jesu Christi custodiat animam meam in vitam æternam. Amen. MAY the Body of our Lord Jesus Christ preserve my soul to life everlasting. Amen.

He then receives the sacred Host, and after a short pause, says :

QUID retribuam Domino pro omnibus quæ retribuit mihi? Calicem salutaris accipiam, et nomen Domini invocabo. Laudans invocabo Dominum, et ab inimicis meis salvus ero. WHAT shall I render to the Lord for all He hath rendered unto me? I will take the chalice of salvation, and call upon the name of the Lord. Praising I will call upon the Lord, and I shall be saved from my enemies.

Receiving the chalice, he says :

SANGUIS Domini nostri Jesu Christi custodiat animam meam in vitam æternam. Amen. THE Blood of our Lord Jesus Christ preserve my soul to everlasting life. Amen.

[Those who are to communicate go up to the Sanctuary at the *Domine, non sum dignus*, when the bell rings : the acolyte spreads a cloth before them, and says the *Confiteor*.]

Then the Priest, turning to the communicants, pronounces the Absolution.

MISEREATUR vestri, &c. Indulgentiam, absolutionem, &c. MAY Almighty God have mercy, &c. May the almighty and merciful Lord, &c.

Elevating a particle of the Blessed Sacrament, and turning towards the people, he says :

ECCE Agnus Dei, BEHOLD the Lamb
ecce qui tollit peccata mundi. of God, behold Him
who taketh away the
sins of the world.

And then repeats three times, *Domine, non sum dignus*, etc.

He then administers the Holy Communion, saying to each :

CORPUS Domini nostri Jesu Christi custodiat animam tuam in vitam æternam. Amen. MAY the Body of our Lord Jesus Christ preserve thy soul to life everlasting. Amen.

Taking the first ablution, he says :

QUOD ore sumpsimus, **G**RANT, Lord, that Domine, pura mente capiamus ; et de munere temporali fiat nobis remedium sempiternum. **G** what we have taken with our mouth we may receive with a pure mind ; and from a temporal gift may it become to us an eternal remedy.

Taking the second ablution, he says :

CORPUS tuum, Domine, quod sumpsi, **M**AY Thy Body, O et sanguis quem potavi, received, and Thy Blood adhæreat visceribus which I have drunk, meis : et præsta, ut in cleave to my bowels ; me non remaneat scelerum macula, quem pura of sin may remain in et sancta refecerunt sacramenta. Qui vivis et freshed with pure and regnas in sæcula, sæculorum. Amen. holy sacraments. Who livest, &c. Amen.

He then wipes the chalice, which he covers ; and having folded the corporal, places it on the Altar, as at first ; he then reads the Communion. Then he turns to the people, and says :

V. Dominus vobis cum. **V.** The Lord be with you.
R. Et cum spiritu tuo. **R.** And with thy spirit.

Then he sings the Post-Communion Collects which are proper to the day.

During these say :

I RENDER Thee humble thanks, Lord Jesus Christ, that Thou hast permitted me to be a partaker in Thy most holy sacrifice, by which I have renewed the memory of Thy most bitter death and passion ; make me, I pray Thee, by the power of this same mystery, to persevere in Faith, Hope, and Charity, that I may attain to the life everlasting. Amen.

The Priest afterwards turns again towards the people, saying :

V. Dominus vobis- V. The Lord be with
cum. you.

R. Et cum spiritu R. And with thy
tuo. spirit.

Afterwards the Deacon, turning to the people, sings :

Ite missa est. Go, the Mass is ended.

R. Deo gratias. R. Thanks be to God.

Bowing down before the altar, the Priest says :

PLACEAT tibi, sancta, Trinitas, obsequium servitutis meæ ; the performance of
et præsta, ut sacrificium to Thee ; and grant that
quod oculis tuæ Majes- the sacrifice which I,
tatis indignus obtuli, unworthy, have offered
tibi sit acceptabile, mi- up in the sight of Thy
hique, et omnibus pro Majesty, may be ac-
quibus illud obtuli, sit, ceptable to Thee, and
te miserante, propitia- through Thy mercy be
bile. Per Christum Do- a propitiation for me,
minum nostrum. Amen. and all those for whom
I have offered it.
Through Christ our
Lord. Amen.

Then he kisses the Altar, and raising his eyes, extending, raising, and joining his hands, he bows his head to the Crucifix, and says :

BENEDICAT vos om- **M**AY almighty God
nipotens Deus, Pater, the Father, Son
et Filius, ✠ et Spiritus ✠ and Holy Ghost, bless
Sanctus. Amen. you. Amen.

At the word "Deus," he turns towards the people, and makes the sign of the Cross on them. Then turning to the Gospel side of the Altar, he says :

V. Dominus vobis- V. The Lord be with
cum. you.

R. Et cum spiritu R: And with thy
tuo. spirit.

He then begins the Gospel according to St. John, saying :

S. Initium sancti P. The beginning of
Evangelii secundum the holy Gospel accord-
Joannem. ing to St. John.

M. Gloria tibi, Do- R. Glory be to Thee,
mine. O Lord.

In principio erat Ver- In the beginning was
bum, et Verbum erat the Word, and the
apud Deum; et Deus Word was with God,
erat Verbum: hoc erat and the Word was God:
in principio apud Deum. the same was in the be-
Omnia per ipsum facta ginning with God. All
sunt, et sine ipso fac- things were made by
tum est nihil quod fac- Him, and without Him
tum est: in ipso vita was made nothing that
erat, et vita erat lux was made: in Him was
hominum; et lux in life, and the life was

tenebris lucet, et tene- the light of men; and
bræ eam non compre- the light shineth in
henderunt. darkness, and the dark-
ness did not compre-
hend it.

Fuit homo missus a There was a man sent
Deo, cui nomen erat from God, whose name
Joannes. Hic venit in was John. This man
testimonium ut testi- came for a witness to
monium perhiberet give testimony of the
de lumine, ut omnes light, that all men
crederent per illum. might believe through
Non erat ille lux: sed him. He was not the
ut testimonium perhi- light, but came to give
beret de lumine. Erat testimony of the light.
lux vera quæ illuminat He was the true light
omnem hominem veni- which enlighteneth
entem in hunc mundum. every man that cometh
into this world.

In mundo erat, et He was in the world,
mundas per ipsum fac- and the world was
tus est, et mundus eum made by Him, and the
non cognovit. In pro- world knew Him not.
pria venit, et sui eum He came unto His own,
non receperunt. Quot- and His own received
quot autem receperunt Him not. But as many
eum, dedit eis potesta- as received Him, to
tem filios Dei fieri: his them He gave power
qui credunt in nomine to become the sons of
ejus, qui non ex san- God: to those that be-
guinibus, neque ex vo- lieve in His name, who
luntate carnis, neque ex are born not of blood,
voluntate viri, sed ex nor of the will of the
Deo nati sunt. Et VER- flesh, nor of the will of
BUM CARO FACTUM EST man, but of God. AND

[*hic genuflectitur*], et ha- THE WORD WAS MADE
bitavit in nobis: et vi- FLESH [*here the people*
dimus gloriam ejus, glo- *kneel down*], and dwelt
riam quasi Unigeniti a among us; and we saw
Patre, plenum gratiæ et His glory, as it were
veritatis. the glory of the Only-

begotten of the Father,
full of grace and truth.

M. Deo gratias.

R. Thanks be to God.

When a feast falls on a Sunday, or other day which has
a proper Gospel of its own, the Gospel of the day is read
instead of the Gospel of St. John.

METHOD OF ASSISTING AT
A Solemn Requiem Mass

FOR THE DEPARTED.

N.B.—The Ordinarium Missæ for the “Missa de Requiem pro Defunctis” differs from the usual order for the celebration of Mass only in the following particulars that require notice. The psalm “Judica me Deus” at the foot of the Altar is not said.

Introit.

REQUIEM æternam **E**TERNAL rest give
 dona eis, Domine, et unto them, O Lord,
 lux perpetua luceat eis. and let perpetual light
 shine upon them.

Ps. Te decet hymnus Ps. Praise becometh
 Deus, in Sion, et tibi red- Thee, O God, in Sion,
 detur votum in Jerusa- and to Thee shall the
 lem. Exaudi orationem vow be paid in Jerusa-
 meam, ad te omnis caro lem. Hear Thou my
 veniet. prayer, for to Thee shall
 all flesh come.

Requiem, &c. Eternal rest, &c.

The “Gloria in excelsis” is omitted. The Collect, or Collects, and the Epistle are proper for the occasion.

Gradual and Tract.

Grad. Requiem æter- Eternal rest grant
 nam dona eis, Domine, unto them, O Lord, and
 et lux perpetua luceat let perpetual light shine
 eis. *V.* In memoria upon them. *V.* The
 æterna erit justus; ab just man shall be held
 auditione mala non ti- in everlasting remem-
 mebit. brance; he shall not
 fear for the evil report.

Tractus. Absolve Do- Absolve, O Lord, the
 mine animas omnium souls of all the faithful

fidelium defunctorum departed from the chain
 ab omni vinculo delic- of their transgressions.
 torum. *V. Et gratia tua* *V.* And by the help of
 illis succurrente mere- Thy grace may they be
 antur evadere judicium delivered from the sen-
 ultionis. *V. Et lucis* tence of punishment.
 æternæ beatitudine per- *V.* And be admitted to
 frui. the blessedness of eter-
 nal light.

The Sequence. Dies Iræ.

DIES iræ, dies illa, NIGHER still, and
 Solvet sæclum in still more nigh,
 favilla, Draws the day of pro-
 Teste David cum Sibylla phecy,
 That dissolveth earth
 and sky.
 Quantus tremor est fu- Oh! what tremblings shall
 turus, there be
 Quando Judex est ven- When the world its
 turus, Judge shall see,
 Cuncta stricte discus- Coming in dread ma-
 surus! jesty.
 Tuba mirum spargens Hark! the trump with
 sonum thrilling tone,
 Persepulchra regionum, From sepulchral regions
 Coget omnes ante thro- lone,
 num. Summons all before the
 throne.
 Mors stupebit et na- Time and death it doth
 tura, appal
 Cum resurget creatura To see the buried ages
 Judicanti responsura. all
 Rise to answer at the
 call.

PART III.] ASSISTING AT REQUIEM MASS. 179

| | |
|--------------------------|---------------------------------------|
| Liber scriptus profere- | Now the books are open |
| tur, | spread, |
| In quo totum contine- | Now the writing must |
| tur, | be read, |
| Unde mundus judicetur. | Which arraigns the quick and dead. |
| Judex ergo cum sede- | Now before the Judge |
| bit, | severe |
| Quidquid latet appare- | Hidden things must all |
| bit : | appear ; |
| Nil in ultum remanebit. | Nought can pass un- punished here. |
| Quid sum miser tunc | What shall guilty I |
| dicturus ? | then plead ? |
| Quem patronum roga- | Who for me will inter- |
| turus, | cede ? |
| Cum vix justus sit se- | When the saints will |
| curus ? | comfort need. |
| Rex tremendæ majes- | King of dreadful ma- |
| tatis, | jesty ! |
| Qui salvandos salvas | Who dost freely justify ! |
| gratis, | Fount of Pity, save |
| Salve me, fons pietatis. | Thou me ! |
| Recordare, Jesu pie, | Recollect, O Son Divine ! |
| Quod sum causa tuæ | 'Twas for this lost sheep |
| viæ : | of Thine |
| Ne me perdas illa die. | Thou Thy glory did re- sign. |
| Quærens me, sedisti las- | Satest wearied, seeking |
| sus ; | me, |
| Redemisti, crucem pas- | Sufferedst upon the |
| sus : | tree ; |
| Tantus labor non sit | Let not vain Thy labour |
| cassus. | be. |

| | |
|--------------------------------|---|
| Juste Judex ultionis, | Judge of justice hear my prayer! |
| Donum fac remissionis | Spare me, Lord, in mercy spare! |
| Ante diem rationis. | Ere the reckoning day appear. |
| Ingemisco tamquam reus : | Lo! Thy gracious face I seek ; |
| Culpa rubet vultus meus : | Shame and grief are on my cheek ; |
| Supplicanti parce, Deus. | Sighs and tears my sor- row speak. |
| Qui Mariam absolvisti, | Thou didst Mary's guilt forgive ; |
| Et latronem exaudisti, | Didst the dying thief receive ; |
| Mihi quoque spem de- disti. | Hence doth hope with- in me live. |
| Preces meæ non sunt dignæ : | Worthless are my pray- ers, I know ; |
| Sed tu bonus fac be- nigne, | Yet, oh, cause me not to go |
| Ne perenni cremer igne. | Into fire of endless woe. |
| Inter oves locum præsta, | Severed from the guilty band, |
| Et ab hædis me seques- tra, | Make me with Thy sheep to stand, |
| Statuens in parte dex- tra, | Placing me on Thy right hand. |
| Confutatis maledictis, | When the curs'd in an- guish flee, |
| Flammis acribus ad- dictis, | Into flames of misery, |
| Voca me cum benedic- tis. | With the blest call then Thou me. |

PART III.] ASSISTING AT REQUIEM MASS. 181

| | |
|-----------------------------|--|
| Ore supplex et acclinis, | Suppliant in the dust I |
| Cor contritum quasi cinis : | My heart a cinder, crushed and dry; |
| Gere curam mei finis ! | Help me, Lord, when death is nigh ! |
| Lacrymosa dies illa, | Full of tears and full of dread, |
| Qua resurget ex favilla | Is the day that wakes the dead ; |
| Judicandus homo reus. | Calling all with solemn blast |
| Huic ergo parce, Deus : | From the ashes of the past. |
| Pie Jesu Domine, | Lord of mercy, Jesus blest, |
| Dona eis requiem. | Grant the faithful light and rest. |

Amen.

Amen.

The Gospel varies with the occasion. The Credo is always omitted.

The Offertory.

DOMINE Jesu Christe, LORD Jesus Christ,
 Rex gloriæ, libera King of glory, de-
 animas omnium fide- liver the souls of all the
 lium defunctorum de faithful departed from
 pœnis inferni, et de pro- the pains of hell, and
 fundo lacu: libera eas de from the bottomless pit:
 ore leonis, ne absorbeat deliver them from the
 eas tartarus, ne cadant lion's mouth; lest the pit
 in obscurum: sed signi- swallow them up, lest
 fer sanctus Michael re- they fall into darkness:
 præsentet eas in lucem and let the standard

sanctam: * quam olim bearer, St. Michael, Abrahæ promissisti, et bring them into the semini ejus. *V.* Hostias holy light: * which et preces tibi, Domine, Thou didst promise of laudis offerimus: tu old to Abraham and his suscipe pro animabus seed. *V.* We offer Thee, illis, quarum hodie O Lord, our sacrifice of memoriam facimus: praise and our prayers: fac eas, Domine, de do Thou accept of them morte transire ad vitam. in behalf of the souls
 * Quam, etc. we commemorate this day; and make them pass, O Lord, from death to life. Which, &c.

Here occur the usual secret Collects, which vary with the occasion.

The Preface.

| | |
|-----------------------------------|--------------------------------|
| <i>R.</i> Per omnia sæcula | <i>R.</i> World without |
| <i>sæculorum.</i> | end. |
| <i>V.</i> Amen. | <i>V.</i> Amen. |
| <i>R.</i> Dominum vobis- | <i>R.</i> The Lord be with |
| <i>cum.</i> | you. |
| <i>V.</i> Et cum spiritu | <i>V.</i> And with thy |
| <i>tuo.</i> | spirit. |
| <i>R.</i> Sursum corda. | <i>R.</i> Lift up your hearts |
| <i>V.</i> Habemus ad Do- | <i>V.</i> We lift them up |
| <i>minum.</i> | unto the Lord. |
| <i>R.</i> Gratias agamus | <i>R.</i> Let us give thanks |
| <i>Domino Deo nostro.</i> | to our God. |
| <i>V.</i> Dignum et justum | <i>V.</i> It is meet and right |
| <i>est.</i> | so to do. |
| <i>R.</i> Vere dignum et | It is very meet, right, |
| <i>justum est, æquum et</i> | most befitting, and pro- |
| <i>salutare, nos tibi semper,</i> | fitable that we should |

PART III.] ASSISTING AT REQUIEM MASS. 183

et ubique gratias agere, always and in all places
Domine Sancte, Pater give thanks to Thee,
Omnipotens, æterne holy Lord, Almighty
Deus: per Christum Do- Father, Everlasting God,
minum nostrum; per through Christ our
quem Majestatem tuam Lord: through whom
laudant Angeli, adorant the Angels praise Thy
Dominaciones, tremunt Majesty, the Dominions
potestates, cœli cœlo- adore, the Hosts tremble,
rumque virtutes, ac beata the Heavens, the Powers
Seraphim, socia exulta- of the heavens, and the
tione concelebrant: cum blessed Seraphim in
quibus et nostras voces, their joyful companies
ut admitti jubeas de- unite to celebrate, with
precamur, supplici con- whom we pray Thou
fessione dicentes: wouldst command that

Sanctus, etc., p. 157.

our voices may be ad-
mitted to join in saying
with suppliant praise
Holy, etc., page 157.

The Canon of the Mass is the same as at page 157, except that at the *Agnus Dei*, instead of the words, *dona nobis pacem, dona eis requiem* (3rd time *sempiternam* is added) are said, and the blessing from the Altar is not given, but in place of *Ite missa est*, the deacon sings *Requiescant in pace*, "May they rest in peace."

For prayers and devotions suited for assisting at a Requiem Mass, see page 441.

Psalms and Canticles,

BEING AFTERNOON DEVOTIONS FOR SUNDAYS AND
HOLIDAYS.

The Benedicite, or Cantic of the Three Children.
(Dan. iii.)

ALL ye works of the Lord, bless the Lord, praise and exalt Him above all for ever.

O ye angels of the Lord, bless the Lord: O ye heavens, bless the Lord.

O all ye waters that are above the heavens, bless the Lord: O all ye powers of the Lord, bless the Lord.

O ye sun and moon, bless the Lord: O ye stars of heaven, bless the Lord.

O every shower and dew, bless ye the Lord: O all ye spirits of God, bless the Lord.

O ye fire and heat, bless the Lord: O ye cold and heat, bless the Lord.

O ye dews and hoar frosts, bless the Lord: O ye frosts and cold, bless the Lord.

O ye ice and snow, bless the Lord: O ye nights and days, bless the Lord.

O ye light and darkness, bless the Lord: O ye lightnings and clouds, bless the Lord.

O let the earth bless the Lord; let it praise and exalt Him above all for ever.

O ye mountains and hills, bless the Lord: O all ye things that spring up in the earth, bless the Lord.

O ye fountains, bless the Lord: O ye seas and rivers, bless the Lord.

O ye whales, and all that move in the waters, bless the Lord: O all ye fowls of the air, bless the Lord.

O all ye beasts and cattle, bless the Lord: O ye sons of men, bless the Lord.

Oh, let Israel bless the Lord; let them praise and exalt Him above all for ever.

O ye priests of the Lord, bless the Lord: O ye servants of the Lord, bless the Lord.

O ye spirits and souls of the just, bless the Lord: O ye holy and humble of heart, bless the Lord.

O Ananias, Azarias, and Misael, bless ye the Lord; praise and exalt Him above all for ever.

Let us bless the Father, and the Son, with the Holy Ghost; let us praise Him and magnify Him for ever.

Blessed art Thou, O Lord, in the firmament of heaven; and worthy of praise, and glorious, and magnified for ever.

PSALM XCIV.

COME, let us praise the Lord with joy ;
let us joyfully sing to God our
Saviour.

Let us come before His presence with
thanksgiving, and make a joyful noise to
Him with psalms.

For the Lord is a great God, and a great
King above all gods.

For in His hand are all the ends of the
earth, and the heights of the mountains
are His.

For the sea is His, and He made it ;
and His hands formed the dry land.

Come, let us adore and fall down ; and
weep before the Lord that made us.

For He is the Lord our God : and we
are the people of His pasture, and the
sheep of His hand.

To-day if you shall hear His voice,
harden not your hearts :

As in the provocation, according to the
day of temptation in the wilderness :
where your fathers tempted me, they
proved me and saw my works.

Forty years long was I offended with
that generation ; and I said, These always
err in heart.

And these men have not known my

ways; so I swore in my wrath, that they shall not enter into my rest.

Glory be to the Father, &c.

PSALM XCIX.

SING joyfully to God, all the earth,
serve ye the Lord with gladness.

Come in before His presence with exceeding great joy.

Know ye that the Lord He is God; He made us, and not we ourselves;

We are His people, and the sheep of His pasture. Go ye into His gates with praise, into His courts with hymns, and give glory to Him.

Praise ye His name, for the Lord is sweet; His mercy endureth for ever, and His truth to generation and generation.

Glory be to the Father, &c.

PSALM CII.

BLESS the Lord, O my soul, and let all that is within me bless His holy name.

Bless the Lord, O my soul, and never forget all that He hath done for thee.

Who forgiveth all thine iniquities; who healeth all thy diseases.

Who redeemeth thy life from destruction: who crowneth thee with mercy and compassion.

Who satisfieth thy desire with good things : thy youth shall be renewed like the eagle's.

The Lord doth mercies and judgment for all that suffer wrong.

He hath made His ways known to Moses ; His wills to the children of Israel.

The Lord is compassionate and merciful ; long-suffering, and plenteous in mercy.

He will not always be angry ; nor will He threaten for ever.

He hath not dealt with us according to our sins, nor rewarded us according to our iniquities.

For according to the height of the heaven above the earth, he hath strengthened His mercy towards them that fear Him.

As far as the east is from the west, so far hath He removed our iniquities from us.

As a father hath compassion on his children, so hath the Lord compassion on them that fear Him.

For He knoweth our frame ; He remembereth that we are dust.

Man's days are as grass ; as the flower of the field, so shall he flourish.

For the spirit shall pass in him, and he

shall not be; and he shall know his place no more.

But the mercy of the Lord is from eternity, and unto eternity, upon them that fear Him.

And His justice unto children's children, to such as keep His covenant.

And are mindful of His commandments to do them.

The Lord hath prepared His throne in heaven: and His kingdom shall rule over all.

Bless the Lord, all ye His angels; you that are mighty in strength, and execute His word, hearkening to the voice of His orders.

Bless the Lord, all ye His hosts; you ministers of His that do His will.

Bless the Lord, all His works, in every place of His dominion; O my soul, bless thou the Lord.

Glory be to the Father, &c.

PSALM CXVI.

OH, praise the Lord, all ye nations;
praise Him, all ye people.

For His mercy is confirmed upon us; and the truth of the Lord remaineth for ever.

Glory be to the Father, &c.

PSALM CXXXVII.

I WILL praise Thee, O Lord, with my whole heart; for Thou hast heard the words of my mouth.

I will sing praise to Thee in the sight of the angels; I will worship towards Thy holy temple, and I will give glory to Thy name.

For Thy mercy and for Thy truth; for Thou hast magnified Thy holy name above all.

In what day soever I shall call upon Thee, hear me; Thou shalt multiply strength in my soul.

May all the kings of the earth give glory to Thee, O Lord; for they have heard all the words of Thy mouth.

And let them sing in the ways of the Lord, for great is the glory of the Lord.

For the Lord is high and looketh on the low; and the high He knoweth afar off.

If I shall walk in the midst of tribulation Thou wilt quicken me: and Thou hast stretched forth Thy hand against the wrath of mine enemies; and Thy right hand hath saved me.

The Lord will repay for me. Thy

mercy, O Lord, endureth for ever: oh,
despise not the works of Thy hands.
Glory be to the Father, &c.

PSALM CXLVIII. *Alleluia.*

PRAISE ye the Lord from the heavens:
praise ye Him in the high places.
Praise ye Him, all His angels: praise
ye Him, all His hosts.

Praise ye Him, O sun and moon: praise
Him, all ye stars and light.

Praise Him, ye heavens of heavens;
and let all the waters that are above the
heavens praise the name of the Lord.

For He spoke, and they were made:
He commanded, and they were created.

He hath established them for ever, and
for ages of ages; He hath made a decree,
and it shall not pass away.

Praise the Lord from the earth, ye
dragons and all ye deeps.

Fire, hail, snow, ice, stormy winds
which fulfil his word.

Mountains and all hills; fruitful trees
and all cedars.

Beasts and all cattle; serpents and
feathered fowls.

Kings of the earth, and all people;
princes and all judges of the earth.

Young men and maidens : let the old with the younger praise the name of the Lord ; for His name alone is exalted.

The praise of Him is above heaven and earth ; and He hath exalted the horn of His people.

A hymn to all His saints : to the children of Israel, a people approaching to Him.

Glory be to the Father, &c.

PSALM CL.

PRAISE ye the Lord in His holy places ;
praise ye Him in the firmament of His power.

Praise ye Him for His mighty acts ;
praise ye Him according to the multitude of His greatness.

Praise Him with sound of trumpet ;
praise Him with psaltery and harp.

Praise Him with timbrel and choir
praise Him with strings and organs.

Praise Him on high-sounding cymbals ;
praise Him on cymbals of joy : let every spirit praise the Lord.

Glory be to the Father, &c.

The Benedictus, or Canticle of Zachary. (Luke, i.)

BLESSED be the Lord God of Israel,
because He hath visited and wrought
the redemption of His people ;

And hath raised up a horn of salvation
to us in the house of David his servant ;

As He spoke by the mouth of His holy
prophets who are from the beginning ;

Salvation from our enemies, and from
the hand of all that hate us.

To perform mercy to our fathers, and
to remember His holy testament.

The oath which He swore to Abraham
our father, that He would grant to us.

That, being delivered from the hand of
our enemies, we may serve Him without
fear,

In holiness and justice before Him all
our days.

And thou, child, shalt be called the
prophet of the Highest ; for thou shalt go
before the face of the Lord to prepare His
ways.

To give knowledge of salvation to His
people, unto the remission of their sins ;

Through the bowels of the mercy of our
God, in which the Orient from on high
hath visited us.

To enlighten them that sit in darkness,
and in the shadow of death ; to direct our
feet into the way of peace.

Glory be to the Father, &c.

VESPERS FOR Sundays and Festivals.

*Our Father and Hail Mary being said in silence,
the priest sings aloud :*

*V. Deus, in adjuto- V. Incline unto my
rium meum intende. aid, O God.*

*R. Domine, ad adju- R. O Lord, make
vandum me festina. haste to help me.*

*V. Gloria Patri, et V. Glory be to the
Filio, et Spiritui Sancto. Father, and to the Son,
and to the Holy Ghost.*

*R. Sicut erat in prin- R. As it was in the
cipio, et nunc, etsemper, beginning, is now, and
et in sæcula sæculorum. ever shall be, world
Amen. Alleluia. without end. Amen.
Alleluia.*

Before each of the Psalms an Antiphon, which varies according to the Festivals, is recited.

Ant. Dixit Dominus. Ant. The Lord said.

In Paschal-time the only Antiphon to all the Psalms is
Alleluia.

PSALM CIX.

1. Dixit Dominus Do- 1. The Lord said to
mino meo : Sede a dex- my Lord : Sit Thou at
tris meis. my right hand.

2. Donec ponam ini- 2. Until I make
micos tuos : scabellum Thine enemies Thy foot-
pedum tuorum. stool.

3. Virgam virtutis tuæ emittet Dominus ex Sion: dominare in medio inimicorum tuorum. 3. The Lord will send forth the sceptre of thy power out of Sion: rule thou in the midst of thine enemies.

4. Tecum principium in die virtutis tuæ, in splendoribus sanctorum: ex utero ante, luciferum genui te. 4. With thee is the principality in the day of Thy strength, in the brightness of the saints: from the womb, before the day star, I have begotten Thee.

5. Juravit Dominus, et non pœnitebit eum: Tu es sacerdos in æternum secundum ordinem Melchisedech. 5. The Lord hath sworn, and He will not repent: Thou art a priest for ever according to the order of Melchisedech.

6. Dominus à dextris tuis: confregit in die iræ suæ reges. 6. The Lord at thy right hand, hath broken kings in the day of His wrath.

7. Judicabit in nationibus, implebit ruinas: conquassabit capita in terra multorum. 7. He shall judge among nations, He shall fill ruins: He shall crush the heads in the land of many.

8. De torrente in via bibet: propterea exaltabit caput. 8. He shall drink of the torrent in the way: therefore shall He lift up the head.

Gloria Patri, etc.

Glory, etc.

Gloria Patri, &c., is said at the end of every Psalm.

Ant. Dixit Dominus *Ant. The Lord said to*

Domino meo, Sede à my Lord, Sit Thou at
dextris meis. my right hand.

Ant. Fidelia.

Ant. True.

PSALM CX.

1. Confitebor tibi, 1. I will praise Thee,
Domine, in toto corde O Lord, with my whole
meo: in consilio justo- heart: in the council of
rum, et congregatione. the just, and in the con-
gregation.

2. Magna opera Do- 2. Great are the works
mini: exquisita in omnes of the Lord: sought out
voluntates ejus. according to all His wills.

3. Confessio et mag- 3. His work is praise
nificentia opus ejus: et and magnificence: and
justitia ejus manet in His justice continueth
sæculum sæculi. for ever and ever.

4. Memoriam fecit mi- 4. He hath made a
rabiliū suorum mise- remembrance of His
ricors et miseratur Do- wonderful works, being
minus: escam dedit a merciful and gracious
timentibus se. Lord: He hath given
food to them that fear
Him.

5. Memor erit in sæ- 5. He will be mind-
culum testamenti sui: ful for ever of his cove-
virtutem operum suo- nant: He will show
rum annuntiabit populo forth to His people the
suo. power of His works.

6. Ut det illis hæredi- 6. That He may give
tatem gentium: opera them the inheritance of
manuum ejus veritas et the gentiles: the works
judicium. of His hands are truth
and judgment.

7. *Fidelia omnia mandata ejus, confirmata in sæculum sæculi: facta in veritate et æquitate.* 7. All His commandments are faithful, confirmed for ever and ever: made in truth and equity.

8. *Redemptionem misit populo suo: mandavit in æternum testamentum suum.* 8. He hath sent redemption to His people: He hath commanded His covenant for ever.

9. *Sanctum et terribile nomen ejus: initium sapientiæ timor Domini.* 9. Holy and terrible is His name: the fear of the Lord is the beginning of wisdom.

10. *Intellectus bonus omnibus facientibus eum: laudatio ejus manet in sæculum sæculi.* 10. A good understanding to all that do it: His praise continueth for ever and ever.

Ant. Fidelia omnia mandata ejus: confirmata in sæculum sæculi. *Ant. True are all His ordinances: confirmed for ever and ever.*

Ant. In mandatis. *Ant. In His commandments.*

PSALM CXI.

1. *Beatus vir qui timet Dominum: in mandatis ejus volet nimis.* 1. Blessed is the man that feareth the Lord: he shall delight exceedingly in His commandments.

2. *Potens in terra erit semen ejus: generatio rectorum benedictur.* 2. His seed shall be mighty upon the earth: the generation of the righteous shall be blessed.

3. Gloria et divitiæ in 3. Glory and wealth
domo ejus: et justitia shall be in his house:
ejus manet in sæculum and his justice remain-
sæculi. eth for ever and ever.

4. Exortum est in 4. To the righteous a
tenebris lumen rectis: light is risen up in
misericors, et miserator, darkness: He is merci-
et justus. ful, and compassionate,
and just.

5. Jucundus homo 5. Acceptable is the
qui miseretur et com- man that sheweth mercy
modat, disponet ser- and lendeth: he shall
mones suos in judicio: order his words with
quia in æternum non judgment, because he
commovebitur. shall not be moved for
ever.

6. In memoria æterna 6. The just shall be
erit justus: ab auditione in everlasting remem-
mala non timebit. brance: he shall not
fear the evil hearing.

7. Paratum cor ejus 7. His heart is ready
sperare in Domino, con- to hope in the Lord, his
firmatum est cor ejus: heart is strengthened:
non commovebitur do- he shall not be moved,
nec despiciat inimicos until he look over his
suos. enemies.

8. Dispersit, dedit 8. He hath distri-
pauperibus, justitiæ ejus buted, he hath given to
manet in sæculum sæ- the poor: his justice
culi: cornu ejus exalta- remaineth for ever and
bitur in gloria. ever: his horn shall be
exalted in glory.

9. Peccator videbit et 9. The wicked shall
irascetur: dentibus suis see, and shall be angry:
fremet et tabescet: he shall gnash with his

desiderium peccatorum teeth, and pine away :
peribit. the desire of the wicked
shall perish.

Ant. In mandatis ejus *Ant.* In His com-
cupit nimis. mandments he shall
take great delight.

Ant. Sit nomen Do- *Ant.* Let the name of
mini. the Lord.

PSALM CXII.

1. Laudate, pueri, 1. Praise the Lord, ye
Dominum : laudate no- children : praise ye the
men Domini. name of the Lord.

2. Sit nomen Domini 2. Blessed be the
benedictum : ex hoc name of the Lord : from
nunc et usque in sæcu- henceforth now and for
lum. ever.

3. A solis ortu usque 3. From the rising of
ad occasum : laudabile the sun, unto the going
nomen Domini. down of the same : the
name of the Lord is
worthy of praise.

4. Excelsus super om- 4. The Lord is high
nes gentes Dominus : et above all nations : and
super cælos gloria ejus. His glory above the
heavens.

5. Quis sicut Domi- 5. Who is as the Lord
nus Deus noster, qui in our God, who dwelleth
altis habitat : et humilia on high : and looketh
respicit in cælo et in down on the low things
terra ? in heaven and on earth ?

6. Suscitans à terra 6. Who raiseth up the
inopem : et de stercore needy from the earth,
erigens pauperem. and lifteth up the poor
out of the dunghill.

7. Ut collocet eum cum principibus: cum principibus populi sui. 7. That He may place him with princes, with the princes of his people.

8. Qui habitare facit sterilem in domo: matrem filiorum lætantem. 8. Who maketh the barren woman to dwell in the house, the joyful mother of children.

Ant. Sit nomen Domini benedictum in sæcula. *Ant.* Let the name of the Lord be blessed for evermore.

Ant. Nos qui vivimus. *Ant.* We who are alive.

PSALM CXIII.

1. In exitu Israel de Ægypto: domus Jacob de populo barbaro: 1. When Israel came out of Ægypt: the house of Jacob from a barbarous people:

2. Facta est Judæa sanctificatio ejus: Israel potestas ejus. 2. Judea was made his sanctuary: Israel his dominion.

3. Mare vidit et fugit: Jordanis conversus est retrorsum. 3. The sea beheld, and fled: Jordan was turned back.

4. Montes exultaverunt ut arietes: et colles sicut agni ovium. 4. The mountains skipped like rams, and the hills like the lambs of the flock.

5. Quid est tibi, mare, quod fugisti: et tu, Jordanis, quia conversus es retrorsum? 5. Whataileth thee, O thou sea, that thou didst flee: and thou, O Jordan, that thou wast turned back?

6. Montes exultastis. 6. Ye mountains, that

sicut arietes : et colles ye skipped like rams :
sicut agni ovium ? and ye hills, like the
lambs of the flock ?

7. A facie Domini 7. At the presence of
mota est terra : à facie the Lord the earth was
Dei Jacob. moved : at the presence
of the God of Jacob.

8. Qui convertit pe- 8. Who turned the
tram in stagna aqua- rock into pools of water :
rum : et rupem in fontes and the stony hill into
aquarum. fountains of water.

9. Non nobis, Domi- 9. Not to us, O Lord,
ne, non nobis : sed no- not to us : but to Thy
mini tuo da gloriam. name give glory.

10. Super misericor- 10. For Thy mercy,
dia tua, et veritate tua : and for Thy truth's
nequando dicant gentes, sake, lest the gentiles
Ubi est Deus eorum ? should say, Where is
their God ?

11. Deus autem nos- 11. But our God is in
ter in coelo : omnia heaven : He hath done
quæcumque voluit fecit. all things whatsoever
He would.

12. Simulacra gen- 12. The idols of the
tium argentum et au- gentiles are silver and
rum : opera manuum gold : the work of the
hominum. hands of men.

13. Os habent, et non 13. They have mouths,
loquuntur : oculos ha- and speak not : they
bent, et non videbunt. have eyes, and see not.

14. Aures habent, et 14. They have ears,
non audient : nares ha- and hear not : they have
bent, et non odorabunt. noses, and smell not.

15. Manus habent, et 15. They have hands,
non palpabunt : pedes and feel not : they have

habent, et non ambulabunt: non clamabunt in gutture suo. feet, and walk not; neither shall they cry out through their throat.

16. Similes illis fiant qui faciunt ea: et omnes qui confidunt in eis. 16. Let those that make them become like unto them: and all such as trust in them.

17. Domus Israel speravit in Domino: adjutor eorum et protector eorum est. 17. The house of Israel hath hoped in the Lord: He is their helper and their protector.

18. Domus Aaron speravit in Domino: adjutor eorum et protector eorum est. 18. The house of Aaron hath hoped in the Lord: He is their helper and their protector.

19. Qui timent Dominum speraverunt in Domino: adjutor eorum et protector eorum est. 19. They that fear the Lord have hoped in the Lord: He is their helper and their protector.

20. Dominus memor fuit nostri: et benedixit nobis. 20. The Lord hath been mindful of us, and hath blessed us.

21. Benedixit domui Israel: benedixit domui Aaron. 21. He hath blessed the house of Israel; He hath blessed the house of Aaron,

22. Benedixit omnibus qui timent Dominum, pusillis cum majoribus. 22. He hath blessed all that fear the Lord, both small and great.

23. Adjiciat Dominus super vos; super vos, et super filios vestros. 23. May the Lord add blessings upon you: upon you, and upon your children.

24. Benedicti vos à Domino: qui fecit cœlum et terram.

24. Blessed be ye of the Lord: who made heaven and earth.

25. Cœlum cœli Domino; terram autem dedit filiis hominum.

25. The heaven of heavens is the Lord's; but the earth hath He given to the children of men.

26. Non mortui laudabunt te, Domine; neque omnes qui descendunt in infernum.

26. The dead shall not praise Thee, O Lord; nor any of them that go down into hell.

27. Sed nos qui vivimus benedicimus Domino; ex hoc nunc et usque in sæculum.

27. But we who live bless the Lord: from this time forth and for ever.

Ant. Nos qui vivimus, benedicimus Domino.

Ant. We who are alive, bless the Lord.

Ant. (Tempore Paschali). Alleluia.

Ant. (In Paschal Time) Alleluia.

The following Psalm is frequently sung instead of the
In exitu Israel:

PSALM CXVI.

1. Laudate Dominum, omnes gentes: laudate eum, omnes populi.

1. Oh! praise the Lord, all ye nations; praise Him, all ye people.

2. Quoniam confirmata est super nos misericordia ejus; et veritas Domini manet in æternum.

2. For His mercy is confirmed upon us: and the truth of the Lord remaineth for ever.

Gloria Patri, &c.

Glory, &c.

The Little Chapter.—(2 Cor. i.)

| | |
|---------------------------|--------------------------|
| Benedictus Deus, et | Blessed be the God |
| Pater Domini nostri | and Father of our Lord |
| Jesu Christi, Pater mi- | Jesus Christ, the Father |
| sericordiarum, et Deus | of mercies, and the God |
| totius consolationis, qui | of all comfort, who com- |
| consolatur nos in omni | forteth us in all our |
| tribulatione nostra. | tribulation. |

R. Deo gratias.*R.* Thanks be to God.*Lucis Creator.*

| | |
|------------------------|------------------------|
| Lucis Creator optime, | O blest Creator of the |
| | light, |
| Lucem dierum profer- | Who dost the dawn from |
| ens, | darkness bring, |
| Primordiis lucis novæ | And framing Nature's |
| | depth and height |
| Mundi parans originem. | Didst with the light |
| | Thy work begin. |

| | |
|-------------------------|--------------------------|
| Qui mane junctum ves- | Who gently blending |
| peri, | eve with morn, |
| Diem vocari præcipis; | And morn with eve, |
| | didst call them day; |
| Illabitur tetrum chaos, | Thick flows the flood of |
| | darkness down, |
| Audi preces cum fleti- | Oh, hear us, as we weep |
| bus. | and pray. |

| | |
|-----------------------|--------------------------|
| Ne mens gravata cri- | Keep Thou our souls |
| mine, | from schemes of crime |
| Vitæ sit exul munere; | Nor guilt remorseful let |
| | them know; |

Dum nil perenne cogi- Nor thinking but of
tat, things of time,
Seseque culpis illigat. Into eternal darkness
go.

Cœleste pulset ostium ; Teach us to knock at
heaven's high door,
Vitale tollat præmium ; Teach us the prize of
life to win ;
Vitemus omne noxium, Teach us all evil to ab-
hor,
Purgemus omne pessi- And purify ourselves
mum. within.

Præsta, pater piissime ; Father of Mercies, hear
our cry,
Patrique compar unice ; Hear us, O sole begot-
ten Son !
Cum Spiritu Paraclito ! Who with the Holy
Ghost most High,
Regnans per omne sæ- Reignest while endless
culum. Amen. ages run. Amen.

V. Dirigatur, Domine, V. Let my prayer be
oratio mea. carried up, O Lord.

R. Sicut incensum in R. Like incense in
conspectu tuo. Thy sight.

Then is said or sung the Anthem at *Magnificat*.

The Magnificat, or Canticle of the Blessed Virgin.

| | |
|--------------------------|----------------------|
| 1. Magnificat anima | 1. My soul doth mag- |
| mea Dominum. | nify the Lord. |
| 2. Et exultavit spiri- | 2. And my spirit |
| tus meus in Deo salutari | hath rejoiced in God |
| meo. | my Saviour. |

3. Quia respexit humilitatem ancillæ suæ: ecce enim ex hoc beatam me dicent omnes generationes.

3. For He hath regarded the humility of His handmaid: for behold from henceforth all generations shall call me blessed.

4. Quia fecit mihi magna qui potens est: et sanctum nomen ejus.

4. For he that is mighty hath done great things unto me: and holy is His name.

5. Et misericordia ejus a progenie in progenies: timentibus eum.

5. And His mercy is from generation to generation: unto them that fear Him.

6. Fecit potentiam in brachio suo: dispersit superbos mente cordis sui.

6. He hath showed strength with His arm: He hath scattered the proud in the imagination of their heart.

7. Deposuit potentes de sede: et exaltavit humiles.

7. He hath put down the mighty from their seat: and hath exalted the humble.

8. Esurientes implevit bonis: et divites dimisit inanes.

8. He hath filled the hungry with good things: and the rich He hath sent empty away.

9. Suscepit Israel puerum suum: recordatus misericordiæ suæ.

9. He hath received Israel His servant: being mindful of His mercy.

10. Sicut locutus est ad patres nostros: Abraham, et semini ejus in sæcula.

10. As He spoke unto our fathers: to Abraham and his seed for ever.

Gloria Patri, &c.

Glory, &c.

The Antiphon at *Magnificat* is here repeated, after which the Prayer proper for the day is sung by the priest.

Oremus.

Let us pray.

Excita, quæsumus, Domine, potentiam tuam, et veni: ut ab imminetibus peccatorum nostrorum periculis te mereamur protegente eripi, te liberante salvari: qui vivis, et regnas, in sæcula sæculorum. Amen.

Exert, we beseech Thee, O Lord, Thy power, and come, that through Thy protection we may be freed from the imminent danger of our sins, and be saved by Thy deliverance: who livest and reignest, world without end. Amen.

V. Dominus vobiscum.

V. The Lord be with you.

R. Et cum spiritu tuo.

R. And with thy spirit.

V. Benedicamus Domino.

V. Let us bless the Lord.

R. Deo gratias.

R. Thanks be to God.

V. Fidelium animæ, per misericordiam Dei, requiescant in pace.

V. May the souls of the faithful departed, through the mercy of God, rest in peace.

R. Amen.

R. Amen.

Pater noster, &c. [*secreto*].

Our Father, &c. [*in secret*].

V. Dominus det nobis suam pacem.

V. The Lord give us His peace.

R. Et vitam æternam. Amen.

R. And eternal life. Amen.

Antiphons of the Blessed Virgin,

FOR PARTICULAR SEASONS OF THE YEAR.

*Antiphon from First Sunday of Advent till
the Purification.*

| | |
|--------------------------|-------------------------------|
| A LMA Redemptoris | M O T H E R of Christ, |
| mater, quæ pervia | hear thou thy |
| coeli, | people's cry ; |
| Porta manes, et stella | Star of the deep, and |
| maris, succure ca- | portal of the sky ! |
| denti | |
| Surgere qui curat po- | Mother of Him who thee |
| pulo ; tu quæ genuisti, | from nothing made, |
| Natura mirante, tuum | Sinking we strive, and |
| sanctum genitorem, | call to thee for aid ; |
| Virgo prius ac posteri- | Oh, by that joy which |
| us ; Gabrielis ab ore. | Gabriel brought to thee, |
| Sumens illud Ave, pec- | Pure Virgin, first and |
| catorum miserere. | last, look on our |
| | misery. |

| | |
|--------------------------|----------------------------|
| <i>V.</i> Angelus Domini | <i>V.</i> The angel of the |
| nuntiavit Mariæ. | Lord declared unto |
| | Mary. |

| | |
|--------------------------|-----------------------------|
| <i>R.</i> Et concepit de | <i>R.</i> And she conceived |
| Spiritu Sancto. | by the Holy Ghost. |

Oremus.

Let us pray.

| | |
|--------------------------|-------------------------|
| Gratiam tuam, quæ- | Pour forth, we be- |
| sumus, Domine, menti- | suech Thee, O Lord, Thy |
| bus nostris infunde : ut | grace into our hearts ; |

qui angelo nuntiante that we, to whom the
 Christi Filii tui incar- incarnation of Christ
 nationem cognovimus, Thy Son was made
 per passionem ejus et known by the message
 crucem ad resurrec- of an angel, may, by
 tionis gloriam perdu- His passion and cross,
 camur : per eundem be brought to the glory
 Christum Dominum of His resurrection :
 nostrum. Amen. through the same Christ
 our Lord. Amen.

From the first Vespers of Christmas Day, is said :

V. Post partum vir- V. After child-birth
 go inviolata perman- thou didst remain a
 sisti. pure Virgin.

R. Dei genitrix, in- R. O Mother of God,
 tercede pro nobis. intercede for us.

Oremus.

Let us pray.

Deus, qui salutis O God, who by the
 æternæ, beatæ Mariæ fruitful virginity of
 virginitate fecunda, Blessed Mary, hast
 humano generi præ- given to mankind the
 mia præstitisti ; tribue rewards of eternal sal-
 quæsumus, ut ipsam vation ; grant, we be-
 pro nobis intercedere seech Thee, that we may
 sentiamus, per quam experience the benefit
 meruimus auctorem of her intercession, by
 vitæ suscipere Dominum whom we have received
 nostrum Jesum Chris- the Author of life, our
 tum, Filium tuum. Lord Jesus Christ, thy
 Son.

R. Amen.

R. Amen.

From the Purification till Maunday-Thursday.

| | |
|---------------------------------|---|
| Ave, Regina cœlorum, | Hail, O Queen of heav'n enthron'd ! |
| Ave, domina angelorum; | Hail, by angels mistress own'd ! |
| Salve radix, salve porta, | Root of Jesse, Gate of morn, |
| Ex qua mundo Lux est orta. | Whencethe world's true Light was born. |
| Gaude Virgo gloriosa, | Glorious Virgin, joy to thee, |
| Super omnes speciosa ; | Beautiful surpassingly, |
| Vale o valde, decora, | Fairest thou, where all are fair ! |
| Et pro nobis Christum exora. | Plead for us a pitying prayer. |

| | |
|---|---|
| V. Dignare me lau- dare te, virgo sacrata. | V. Vouchsafe that I may praise thee, O sacred Virgin. |
|---|---|

| | |
|--|---|
| R. Da mihi virtutem contra hostes tuos. | R. Give me strength against thy enemies. |
|--|---|

Oremus.

Let us pray.

| | |
|---|--|
| Concede, misericors Deus fragilitati nos- træ præsidium: ut qui sanctæ Dei Genitricis memoriam agimus, in- tercessionis ejus auxilio, & nostris iniquitatibus | Grant, O merciful God, support to our frailty; that we who celebrate the memory of the holy Mother of God, may, by the help of her intercession, |
|---|--|

resurgamus: per eun- arise from our iniqui-
dem Christum Domi- ties: through the same
num nostrum. Amen. Christ our Lord. Amen.

Antiphon from Holy Saturday till Trinity Eve.

| | |
|-------------------------|-------------------------|
| Regina cœli lætare! | Joy to thee, O Queen of |
| Alleluia. | Heaven, Alleluia. |
| Quia quem meruisti | He whom it was thine |
| portare, Alleluia. | to bear, Alleluia. |
| Resurrexit sicut dixit, | As He promised hath |
| Alleluia. | arisen, Alleluia. |
| Ora pro nobis Deum, | Plead for us a pitying |
| Alleluia. | prayer, Alleluia. |

| | |
|------------------------|----------------------|
| V. Gaude et lætare, | V. Rejoice, and be |
| Virgo Maria, Alleluia. | glad, O Virgin Mary. |
| | Alleluia. |

| | |
|-----------------------|------------------------|
| R. Quia surrexit Do- | R. For the Lord is |
| minus vere, Alleluia. | truly risen. Alleluia. |

Oremus.

Let us pray.

| | |
|------------------------|---------------------------|
| Deus qui per resur- | O God, who hast |
| rectionem Filii tui | designed by the re- |
| Domini nostri Jesu | surrection of Thy Son |
| Christi mundum lætifi- | our Lord Jesus Christ, |
| care dignatus es: præ- | to fill the world with |
| ta quæsumus, ut per | joy: grant, we beseech |
| ejus genitricem Virgi- | Thee, that through the |
| nem Mariam perpetuæ | Virgin Mary, His Mo- |
| capiamus gaudia vitæ: | ther, we may receive |
| per eundem Christum | the joys of eternal life: |
| Dominum nostrum.— | through the same Christ |
| Amen. | our Lord. Amen. |

Antiphon from Trinity Eve till Advent.

| | |
|-------------------------|--------------------------|
| Salve Regina, mater | Mother of Mercy, hail, |
| misericordiae ! vita | O gracious Queen, |
| dulcedo, et spes nos- | Our life, our sweetness, |
| tra, salve ! | and our hope, all hail ! |
| Ad te clamamus, exules | Children of Eve, |
| Filii Hevæ. | To thee we cry from our |
| Ad te suspiramus, gem- | sad banishment. |
| entes et flentes in hac | To thee we send our |
| lacrymarum valle. | sighs |
| | Weeping and mourning |
| Eia ergo, Advocata nos- | in this vale of tears. |
| tra, illos tuos miseri- | Come, then, our Advo- |
| cordes oculos ad nos | cate ; |
| converte. | Oh, turn on us those |
| Et Jesum, benedictum | pitying eyes of thine : |
| fructum ventris tui, | And our long exile past, |
| Nobis post hoc exilium | Show us at last |
| ostende. | Jesus, of thy pure womb |
| O clemens, O pia, O | the fruit divine. |
| dulcis Virgo Maria. | O Virgin Mary, mother |
| | blest ! |
| | O sweetest, gentlest, |
| | holiest. |

| | |
|----------------------|---------------------|
| V. Ora pro nobis, | V. Pray for us, O |
| sancta Dei Genitrix. | holy Mother of God. |

| | |
|---------------------|-------------------------|
| R. Ut digni effici- | R. That we may be |
| amur promissionibus | made worthy of the pro- |
| Christi. | misses of Christ. |

*Oremus.**Let us pray.*

| | |
|--------------------------|--------------------------|
| Omnipotens sempi- | Almighty and eter- |
| terne Deus, qui gloriosæ | nal God, who, by the co- |
| Virginis Matris Mariæ | operation of the Holy |

corpus et animam, ut Ghost, didst prepare the
 dignum Filii tui habita- body and soul of the
 culum effici mereretur, glorious Virgin Mother
 Spiritu Sancto co-ope- Mary, that she might
 rante, præparasti: da, become a worthy habi-
 ut cujus commemora- tation for thy Son;
 tione lætamur, ejus pia grant that, as with joy
 intercessione ab instan- we celebrate her me-
 tibz malis et a morte mory, so by her loving
 perpetua liberemur: intercession we may be
 per eundem Christum delivered from present
 Dominum nostrum. evils, and eternal death:
 Amen. through the same Christ
 our Lord. Amen.

V. Divinum auxilium V. May the divine
 maneat semper nobis- assistance remain al-
 cum. ways with us.

R. Amen.

R. Amen.

BENEDICTION OF The Blessed Sacrament.

WHAT we call the Benediction is a devotion practised by the Church in order to give adoration, praise, and blessing to God for His infinite goodness and love, testified to us in the institution of the Blessed Sacrament, and to receive at the same time the benediction or blessing of our Lord there present.

When the Blessed Sacrament is taken out of the tabernacle and set up to be seen by the people, the choir sings *O salutaris Hostia*, as below.

| | |
|--|---|
| <p>O salutaris Hostia,</p> <p>Quæ cœli pandis ostium:</p> <p>Bella premunt hostilia :</p> <p>Da robur, fer auxilium.</p> <p>Uni trinoque Domino,</p> <p>Sit sempiterna gloria :</p> <p>Qui vitam sine termino,</p> <p>Nobis donet in patria.</p> <p style="text-align: center;">Amen.</p> | <p>O saving Victim, opening wide</p> <p>The gate of heaven to man below ;</p> <p>Sore press our foes on every side,</p> <p>Thine aid supply, Thy strength bestow.</p> <p>To Thy great Name be endless praise,</p> <p>Immortal Godhead, One in Three ;</p> <p>O grant us endless length of days</p> <p>In our true native land with Thee.</p> |
|--|---|

After which follows the Litany of the Blessed Virgin, see p. 349. or some Psalm, or Antiphon, or Hymn appropriate to the Feast, or in honour of the Most Holy Sacrament.

PSALM LXXXIII.—*Quam dilecta.*

1. *Quam dilecta tabernacula tua, Domine virtutum! concupiscit, et deficit anima mea in atria Domini.* 1. How lovely are Thy tabernacles, O Lord of hosts! my soul longeth and fainteth for the courts of the Lord.

2. *Cor meum, et caro mea, exultaverunt in Deum vivum.* 2. My heart and my flesh have rejoiced in the living God.

3. *Etenim passer invenit sibi domum: et turtur nidum sibi ubi ponat pullos suos.* 3. For the sparrow hath found herself a house, and the turtle a nest for herself, where she may place her young.

4. *Altaria tua, Domine virtutum: Rex meus et Deus meus.* 4. Thy altars, O Lord of Hosts, my King and my God.

5. *Beati, qui habitant in domo tua, Domine: in sæcula sæculorum laudabunt te.* 5. Blessed are they that dwell in Thy house, O Lord: they shall praise Thee for ever and ever.

6. *Beatus vir, cujus est auxilium abs te: ascensiones in corde suo disposuit, in valle lacrymarum, in loco quem posuit.* 6. Blessed is the man whose help is from Thee; in his heart he hath disposed to ascend by steps, in the vale of tears, in the place which he hath set.

7. *Etenim benedictionem dabit legislator, ibunt de virtute in virtutem.* 7. For the lawgiver shall give a blessing, they shall go from vir-

tutem : videbitur Deus tue to virtue ; the God
deorum in Sion, of gods shall be seen in
Sion.

8. Domine Deus vir- 8. O Lord God of
tutum, exaudiorationem hosts, hear my prayer :
meam : auribus percipe give ear, O God of
Deus Jacob. Jacob.

9. Protector noster 9. Behold, O God, our
aspice Deus ; et respice protector : and look on
in faciem Christi tui. the face of Thy Christ.

10. Quia melior est 10. For better is one
dies una in atriis tuis day in Thy courts above
super millia. thousands.

11. Elegi abjectus 11. I have chosen to
esse in domo Dei mei, be an abject in the house
magis quam habitare of my God, rather than
in tabernaculis pecca- to dwell in the taber-
torum. nacle of sinners.

12. Quia misericor- 12. For God loveth
diam, et veritatem dili- mercy and truth : the
git Deus : gratiam et Lord will give grace
gloriam dabit Dominus. and glory.

13. Non privabit bonis 13. He will not de-
eos, qui ambulant in in- prive those who walk
nocentia : Domine virtu- in innocence of good
tum, beatus homo qui things. O Lord of hosts,
sperat in te. blessed is the man that
trusteth in Thee.

Gloria Patri, et Filio, Glory be to the Father,
et Spiritui Sancto. and to the Son, and to
the Holy Ghost.

Sicut erat in princi- As it was in the be-
pio, et nunc et semper : ginning, is now, and
et in sæcula sæculorum. ever shall be, world
Amen. without end. Amen.

Then is sung the hymn, *Tantum ergo Sacramentum*, all present making a profound inclination (not prostration) while the words *Veneremur cernui* are being said.

| | |
|------------------------------|-------------------------|
| <i>Tantum ergo Sacramen-</i> | Down in adoration fall- |
| <i>tum,</i> | ing, |
| <i>Veneremur cernui:</i> | Lo ! the sacred Host we |
| | hail ; |
| <i>Et antiquum documen-</i> | Lo ! o'er ancient forms |
| <i>tum,</i> | departing, |
| <i>Novo cedat ritui ;</i> | Newer rites of grace |
| | prevail ; |
| <i>Præstat fides supple-</i> | Faith for all defects |
| <i>mentum</i> | supplying |
| <i>Sensuum defectui.</i> | Where the feeble senses |
| | fail. |

| | |
|------------------------------|------------------------|
| <i>Genitori, Genitoque,</i> | To the everlasting Fa- |
| | ther, |
| <i>Laus et jubilatio,</i> | And the Son who reigns |
| | on high, |
| <i>Salus, honor, virtus,</i> | With the Holy Ghost |
| <i>quoque</i> | proceeding |
| <i>Sit et benedictio :</i> | Forth from each eter- |
| | nally, |
| <i>Procedenti ab utroque</i> | Be salvation, honour, |
| | blessing, |
| <i>Compar sit laudatio.</i> | Might, and endless ma- |
| | jesty ! |

Then are sung the following Versicle and Prayer :

| | |
|-------------------------------------|--------------------------------|
| <i>V. Panem de coelo</i> | <i>V. Thou didst give</i> |
| <i>præstitisti eis. [Alleluia.]</i> | <i>them bread from heaven.</i> |

[Alleluia.]

| | |
|----------------------------|--------------------------------|
| <i>R. Omne delectamen-</i> | <i>R. Containing in itself</i> |
| <i>tum in se habentem.</i> | <i>all sweetness. [Alle-</i> |
| <i>[Alleluia.]</i> | <i>luia.]</i> |

*Oremus.**Let us pray.*

Deus, qui nobis sub Sacramento mirabili, O God, who, under a
passionis tuæ memoriam hast left us a memorial
reliquisti: tribue, quæ- of Thy passion; grant
sumus, ita nos corporis us, we beseech Thee, so
et sanguinis tui sacra to venerate the sacred
mysteria venerari; ut mysteries of Thy Body
redemptionis tuæ fruc- and Blood, that we may
tum in nobis jugiter ever feel within us the
sentiamus. Qui vivis, fruit of Thy redemption.
&c. Amen Who livest, &c. Amen.

PART IV.

The Sacraments

OF PENANCE AND THE HOLY EUCHARIST.

PENANCE.

§ 1. A brief instruction on the Sacrament of Penance.

IN the same manner, says the Catechism of the Council of Trent, as the frailty and weakness of human nature is well known to all, and as everyone may easily know this from his own experience, so no one can be ignorant of the great need there exists for the Sacrament of Penance. Baptism is given once for all and can never be repeated, whereas the Sacrament of Penance comes to be required every time that there occurs a serious fall into sin after the Sacrament of Baptism. Hence the Council of Trent declares that the Sacrament of Penance is equally necessary to those who have fallen into sin after baptism, as the Sacrament of Baptism itself is needed by those who have not been regenerated. Hence, also, the current saying attributed to St. Jerome, which all who have treated of sacred things so universally approve, "*that penance is a second plank after shipwreck.*" For in the same way as when the ship has been wrecked, there still remains one chance of saving life if it is possible to lay hold of a plank from the wreck, so when the innocence of baptism has once been lost, except recourse can be had to the plank of penance, there is but too much

reason to despair of an escape from the wreck. And here we have by no means a truth that is solely the concern of those who are pastors of souls, it is a truth to be incessantly urged upon the whole body of the faithful, lest perhaps there be found among them a certain indifference and carelessness about a thing which is so supremely necessary. Mindful of the common frailty, their most earnest desire should ever be that they may walk by the aid of divine grace in the way of the Lord without any stumbling or fall. Should they, however, come to fall, then turning their eyes to the wonderful goodness of God, who as a loving Shepherd is wont to bind up the wounds of His sheep, and to apply healing medicines to them, they should never suffer themselves to entertain the thought that the most salutary remedy of penance is to be deferred to another time.

The evil consequences of delay are manifold.

1. In a state of mortal sin, every other mortal sin committed becomes more aggravated in its character.
2. The commission of one mortal sin makes a second easier, and this leads to a third, and so on.
3. In a state of mortal sin, a man loses the value of all the good works that he may do. They avail nothing for everlasting life. Neither alms, nor prayers, nor fasts, nor even martyrdom itself, can profit a man, if he has not repented of his sins.
4. To continue in sin, shuts by degrees the door of divine mercy, until at last scarce any hope is left of obtaining pardon from God. Lastly, just as the longer a stain is left on a garment, the more difficult it is to remove, and the longer we neglect to cleanse

our chambers or our persons the more defiled they become ; so the longer the soul neglects to purge itself by confession, the more difficult the work becomes, and the more intricate, on account of the number of sins and anxiety of mind, until at last even an experienced confessor may be unable to extricate the soul from its miserable state ; and thus the worm of conscience is begotten and nourished, which, though it may not be felt in life, will assuredly sting cruelly in the hour of death, and much more in that place where the worm never dieth, and the fire is not quenched.

§ 2. The Parts of Penance.

It is not necessary here to enter at any length upon the parts of penance. It will be sufficient to mention that they are three—*contrition*, *confession*, and *satisfaction*, which are absolutely necessary for the perfection of the sacrament and for salvation.

True contrition consists in a hearty sorrow and detestation of our sins, because by them we have offended God, whom we ought to love above all things. To this sorrow must be joined a firm purpose of amendment of life, and of never wilfully sinning again.

In order that confession may be valid, it must be, 1, *entire* ; that is, all mortal sins, as to their number and character, must be laid open to the priest ; 2, *faithful*, that is, true and sincere ; 3, *diligent*, that is, it must be preceded by due diligence and care in the examination of conscience. By *satisfaction* is meant the performance of the penance enjoined by the priest,

as well as other penitential works, which we do in satisfaction for the sins we have committed; and which works are of three kinds—prayer, almsgiving, and fasting, and other corporal austerities.

§ 3. Causes which render Confession invalid.

1. When any mortal sin is omitted wilfully, from shame or any other motive.
2. When a falsehood is told in confession concerning any mortal sin, known to be mortal.
3. When any mortal sin is forgotten, which might have been remembered with proper diligence in self-examination.
4. When there is not a full purpose of abandoning sin, and avoiding all dangerous occasions of sin.
5. When the penitent is under any sentence of excommunication, and has not been absolved from it previously to confession.
6. When the penitent, having sins of some consequence to confess, deliberately chooses a young or unskilful confessor, who is not experienced in cases of conscience.

§ 4. Prayer before Examination of Conscience.

O most merciful God, I give Thee most humble and hearty thanks for all Thy mercies unto me, and, particularly at this time, for Thy forbearance and long-suffering with me, notwithstanding my many and grievous sins. It is of Thy great mercy that I have not fallen into greater and more grievous sins than those which I have committed, and that I have not been cut off and cast into hell. O my God, although I have been so ungrateful

to Thee in times past, yet now I beseech Thee to accept me, returning to Thee with an earnest desire to repent, and to devote myself to Thee, my Lord and my God, and to praise Thy holy name for ever.

Enlighten me, O God, for Thou knowest all my ways and observest all my footsteps. Come, Thou true Light, and dispel the darkness of my heart, that I may see what in me is displeasing unto Thee, and that with a contrite heart I may bewail my sins, rightly confess them, and effectually forsake and amend them.

Receive my confession, and spare me, O most gracious Lord Jesus Christ, whom I, an unworthy sinner, am not worthy to name, because I have so often offended Thee through my fault, through my fault, through my most grievous fault. Behold, O God, I humbly desire to bow my knees before Thee. I blush and am confounded, and am ashamed to lift up my face unto Thee; for my iniquities are multiplied, and, as a heavy burden, oppress me. But Thou, O most merciful Jesus, be merciful unto me a sinner. Rebuke me not in Thine anger, and cast me not away from Thy face, O good Jesus, who hast said that Thou wilt not the death of a sinner, but rather that he should be converted and live. Receive me, I beseech Thee, returning to Thee with a penitent and contrite heart. Thou art my Saviour and my God; I am Thy servant, although a wicked one, and a most unworthy sinner. Spare me, O most kind Jesus, who didst die upon the cross that Thou mightest save sinners. To whom shall I flee but unto Thee, my only hope and my salvation? If Thou

dost reject me, who will receive me? To whom shall I look for assistance? Who will heal my iniquities? Have mercy upon me, O most gracious Lord, and despise not the humble and contrite heart of Thy servant. Grant me, I beseech Thee, perfect contrition for my sins, that I may detest them with the deepest sorrow of heart. Send forth Thy light into my soul, and discover to me all, those sins which I ought to confess at this time.

Assist me by Thy grace, that I may be able to declare them to the priest, Thy vicar, fully, humbly, and with a contrite heart, and so obtain perfect remission of them all through Thine infinite goodness. Amen.

O most gracious Virgin Mary, beloved Mother of Jesus Christ my Redeemer, intercede for me with Him. Obtain for me the full remission of my sins, and perfect amendment of life, to the salvation of my soul, and the glory of His name. Amen.

I implore the same grace of thee, O my angel guardian; of you, my holy patrons *N. N.*; of you, O holy Peter and holy Magdalen, and of all the saints of God. Intercede for me a sinner, repenting of my sins, and resolving to confess and amend them. Amen.

§ 5. An Examination of Conscience according to the threefold duty we owe to God, to our Neighbour, and to ourselves.

I. IN RELATION TO GOD.

1. Have you omitted morning or evening prayer, or neglected to make your daily examination of conscience? Have you prayed

negligently, and with wilful distractions? 2. Have you spent your time, especially on Sundays and holidays, in sluggishly lying a-bed, or in any sort of idle entertainment, not reading, praying, or other pious exercises? Have you taken care that those under your charge have not done the like, and have wanted the instructions necessary for their condition, nor time for prayer, or to prepare for the sacraments? 3. Have you spoken irreverently of God and holy things? Have you taken His name in vain, or told untruths? 4. Have you omitted your duty through human respect, interest, compliance, &c.? 5. Have you been zealous for God's honour, for justice, virtue, and truth, and reproved such as act otherwise? 6. Have you resigned your will to God in troubles, necessities, sickness, &c.? Have you faithfully resisted thoughts of infidelity, distrust, presumption, impurity, &c.?

II. IN RELATION TO YOUR NEIGHBOUR.

1. Have you disobeyed your superiors, murmured against their commands, or spoken of them contemptuously? 2. Have you been troubled, peevish, or impatient when told of your faults, and not corrected them? Have you scorned the good advice of others, or censured their proceedings? 3. Have you offended anyone by injurious threatening words or actions? 4. Or lessened their reputation by any sort of detraction, or in any matter of importance? 5. Or spread any report, true or false, that exposed your neighbour to contempt, or made him undervalued? 6. Have you, by carrying stories backward and forward, created

discord and misunderstanding between neighbours? 7. Have you been froward or peevish towards anyone in your carriage, speech, or conversation? 8. Or taken pleasure to vex, mortify, or provoke them to swear, curse, or any ways offend God? 9. Have you mocked or reproached them for their corporal or spiritual imperfections? 10. Have you been excessive in reprehending those under your care, or been wanting in giving them just reproof? 11. Have you borne with their oversights and imperfections, and given them good counsel? 12. Have you been solicitous for such as are under your charge, and provided for their souls and bodies?

III. IN RELATION TO YOURSELF.

1. Have you been obstinate in following your own will, or in defending your own opinion in things indifferent, dangerous, or scandalous? 2. Have you taken pleasure in hearing yourself praised, or yielded to thoughts of vanity? 3. Have you indulged yourself in over much ease, in or any way yielded to sensuality? 4. Has your conversation been edifying and moderate; or have you been froward, proud, or troublesome to others? 5. Have you spent over much time in play, or useless employments, and thereby omitted or put off your devotions to unseasonable times?

16. Considerations to excite in our mind true contrition for our sins.

1. Place before yourself, as distinctly as you can, all the sins which you are going to confess.

2. Consider who God is, and how good and gracious He has been to you, whom you have so often and so much offended by these sins. He made you—He made you for Himself, to know, love, and serve Him, and to be happy with Him for ever. He redeemed you by His blood. He has borne with you and waited for you so long. He it is who has called you and moved you to repentance. Why have you thus sinned against Him? Why have you been thus ungrateful? What more could He have done for you? Oh, be ashamed, and mourn, and hate yourself, because you have sinned against your Maker and your Redeemer, whom you ought to have loved above all things!

3. Consider the full consequences of even one mortal sin. By it you lose the grace of God. You destroy peace of conscience; you forfeit the felicity of heaven, for which you were created and redeemed, and you prepare for yourself eternal punishment. If we grieve for the loss of temporal and earthly things, how much more for those which are eternal and heavenly? If we grieve at the departure of a soul from the body, how much more at the death of a soul, which is the loss of the presence of the grace of God? "What shall it profit a man if he gain the whole world, and lose his own soul?" And "who can dwell with everlasting burnings?" Who can endure to be cast out from the presence of God for ever?

4. Consider how great has been and is the love of God for you, if only from this, that He hath so long waited for you, and spared you, when He might have so justly cast you into

hell. Behold Him fastened to the cross for love of you! behold Him pouring forth His Precious Blood to be a fountain to cleanse you from your sins! Hear Him saying, "I thirst," as it were, with an ardent desire for your salvation. Behold Him stretching out His arms to embrace you, and expecting you, until you should come to yourself and turn unto Him, and throw yourself before Him, and say: "Father, I have sinned against heaven and before Thee, and am no more worthy to be called Thy son." Let the consideration of these things touch your heart with love for Him who hath so loved you, and love will beget true contrition, most acceptable to God.

An Act of Contrition.

O LORD Jesus Christ, lover of our souls, who, for the great love wherewith Thou hast loved us, wouldest not the death of a sinner, but rather that he should be converted and live; I grieve from the bottom of my heart that I have offended Thee, my most loving Father and Redeemer, unto whom all sin is infinitely displeasing; who hast so loved me that Thou didst shed Thy blood for me, and endure the bitter torments of a most cruel death. O my God! O infinite Goodness! would that I had never offended Thee. Pardon me, O Lord Jesus, most humbly imploring Thy mercy. Have

pity upon a sinner for whom Thy blood pleads before the face of the Father.

O most merciful and forgiving Lord, for the love of Thee I forgive all who have ever offended me. I firmly resolve to forsake and flee from all sins, and to avoid the occasions of them; and to confess, in bitterness of spirit, all those sins which I have committed against Thy Divine goodness, and to love Thee, O my God, for Thine own sake above all things and for ever. Grant me grace so to do, O most gracious Lord Jesus.

Aspirations before or after Confession.

MY Lord and my God, I sincerely acknowledge myself a vile and wretched sinner, unworthy to appear in Thy presence; but do Thou have mercy on me, and save me.

Most loving Father, I have sinned against heaven and before Thee, and am unworthy to be called Thy child; make me as one of Thy servants, and may I for the future be ever faithful to Thee.

It truly grieves me, O my God, to have sinned, and so many times transgressed Thy law; but wash me now from my iniquity, and cleanse me from my sin. O loving

Father, assist me by Thy grace, that I may bring forth worthy fruits of penance.

Oh, that I had never transgressed Thy commandments! Oh, that I had never sinned! Happy those souls who have preserved their innocence: oh, that I had been so happy!

But now I am resolved, with the help of Thy grace, to be more watchful over myself, to amend my failings, and fulfil Thy law. Look down on me with the eyes of mercy, O God, and blot out my sins.

Forgive me what is past, and, through Thine infinite goodness, secure me, by Thy grace, against all my wonted failings for the time to come.

Thou didst come, O dear Redeemer, not to call the just, but sinners to repentance; behold a miserable sinner here before Thee: Oh, draw me powerfully to Thyself!

Have mercy on me, O God, according to Thy great mercy; and, according to the multitude of Thy tender mercies, blot out my iniquities. Sprinkle me with Thy Precious Blood, and I shall be whiter than snow.

How great is Thy goodness, O Lord, in having so long spared such a worthless servant, and waited with so much patience for his amendment! What return shall I make for Thy infinite mercies? Oh! let this mercy be added to the rest, that I may never more offend Thee: this single favour I earnestly beg of Thee, O Lord, viz., that I may for the future *renounce my own way to follow Thine.*

Help me, O Lord my God, and have compassion on my sinful soul. Amen.

The Method of Confession.

Kneeling down, make the sign of the cross, saying:

In the name of the Father, and of the Son, and of the Holy Ghost. Amen.

Then ask a blessing in these words:

Pray, father, give me your blessing, for I have sinned.

Then say the first part of the *Confiteor*, as follows:

I confess to Almighty God, to blessed Mary, ever a Virgin, to blessed Michael the Archangel, to blessed John the Baptist, to the holy apostles Peter and Paul,

to all the saints, and to you, father, that I have sinned exceedingly, in thought, word, and deed, through my fault, through my fault, through my most grievous fault.

Then say: "Since my last confession, which was so many days, weeks, or months ago, I accuse myself," &c.

After this accuse yourself of your sins, either according to the order of God's commandments, or such other order as you find most helpful to your memory; adding, after each sin, the number of times that you have been guilty of it, and such circumstances as may very considerably aggravate the guilt; but carefully abstaining from such as are impertinent or unnecessary, and from excuses and long narrations.

After you have confessed all that you can remember, conclude with this or any other like form:

For these and all my other sins, which I cannot at present call to my remembrance, I am heartily sorry, purpose amendment for the future, and most humbly ask pardon of God, and penance and absolution of you, my ghostly father.

Therefore I beseech the blessed Mary, ever a Virgin, blessed Michael the Archangel, blessed John the Baptist, the holy apostles Peter and Paul, and all the saints, and you, father, to pray to the Lord our God for me.

Then give attentive ear to the instructions and advice of your confessor, and humbly accept of the penance enjoined by him.

PART IV.] PRAYERS AFTER CONFESSION. 233

Whilst the priest gives you absolution, bow down your head, and with great humility call upon God for mercy; and beg of Him that He would be pleased to pronounce the sentence of absolution in heaven, whilst His minister absolves you upon earth.

After confession, give God thanks for having admitted you, by means of this sacrament, to the grace of reconciliation, and received you like the prodigal child returning home; make an offering of your confession to Jesus Christ, begging pardon for whatever defects you may have been guilty of in it; offering up your resolutions to your Saviour, and asking grace that you may fulfil them.

Be careful to perform your penance in due time, and in a penitential spirit.

Prayers after Confession.

ACCEPT, O Lord, I beseech Thee, this my confession, and mercifully pardon all my deficiencies, that, according to the greatness of Thy mercy, I may be fully and perfectly absolved in heaven; who livest and reignest with the Father and Holy Ghost, &c.

Or,

OMNIPOTENT and most merciful God, who, according to the multitude of Thy tender mercies, hast vouchsafed once more to receive Thy prodigal child, after so many times going astray from Thee, and to admit me to this sacrament of re-

conciliation; I give Thee thanks with all the powers of my soul for this and all other mercies, graces, and blessings bestowed on me; and prostrating myself at Thy sacred feet, I offer myself to be henceforth for ever Thine. Oh! let nothing in life or death ever separate me from Thee. I renounce with my whole soul all my treasons against Thee, and all the abominations and sins of my past life. I renew my promises made in baptism, and from this moment I dedicate myself eternally to Thy love and service. Oh! grant that for the time to come I may abhor sin more than death itself, and avoid all such occasions and companies as have unhappily brought me to it. This I resolve to do, by the aid of Thy divine grace, without which I can do nothing. I beg Thy blessing upon these my resolutions, that they may not be ineffectual, like so many others I have formerly made; for, O Lord, without Thee I am nothing but misery and sin. Supply also, by Thy mercy, whatever defects have been in this my confession, and give me grace to be now and always a true penitent, through the same Jesus Christ thy Son. Amen.

A Thanksgiving after Confession.

I RETURN unto Thee, O Lord, and give Thee thanks that Thou hast been pleased to elevate me from the foul leprosy of my sins. Blessed be Thy name, O Lord, for ever and ever. Truly Thou art a Saviour who rejectest none that come unto Thee seriously desiring to repent, but receivest them into Thy favour, and numberest them with Thy children. I acknowledge and adore Thy mercy, and dedicate myself wholly to Thy service hereafter. Assist my weakness, and suffer me not again to fall into my past sins and to be separated from Thee; but so bind my heart and soul to Thee with the cords of Thy love, that I may say with the Apostle, "Who shall separate me from the love of Christ?"

Another form of Thanksgiving after Confession.

Thanksgiving.

MAY this, my confession, be acceptable to Thee, O Lord, through the merits of the Blessed Mary ever Virgin, and of all the saints; and whatever has been

wanting now or at any other time, either in the way of sufficiency of contrition or of the purity and integrity of confession, do Thou of Thy great mercy and goodness supply, and vouchsafe to have me fully and perfectly absolved in heaven. Who livest and reignest, &c.

Pious Aspirations.

BLESS the Lord, O my soul, and all that is within me praise His Holy Name. Bless the Lord, O my soul, and forget not all His rewards. Who showeth mercy to all thy iniquities, and healeth all thy infirmities. Who redeemeth thy life from death, who crowneth thee with mercies and goodness, and satisfieth thy desire in good things. Thy youth shall be strengthened as that of the eagle.

He hath not dealt with us according to our sins, and He will not reward us according to our iniquities. For according to the height of the heaven above the earth He hath confirmed His mercy upon them that fear Him.

As far as the east is from the west so hath He caused our sins to be removed from us. As a father pitieth his children, so hath the Lord pity upon them that

fear Him, for He knoweth of what we are made. Of a truth, the Lord showeth mercy.

A thanksgiving for the grace of reconciliation received in the Sacrament of Penance.

THOU hast burst asunder my bonds;
to Thee will I sacrifice an offering
of praise. Thou hast spared my soul,
and in Thine everlasting mercy Thou
hast had pity upon me. Who is like
unto Thee among the gods, that takest
away iniquity? Thou puttest away our
transgressions, and castest them into the
depths of the sea.

Thou hast turned aside Thy fierce anger
and hast forgiven my sins. Thou hast
reconciled me to Thyself by the blood of
Thy Son. Thine eye hath looked upon
me, and Thou hast lifted me up from my
humiliation. Thou hast brought me back
in Thy mercy, and turning Thou hast
comforted me, for Thou art a God of
mercies and long suffering. Great, O
Lord, is Thy goodness and many are Thy
mercies.

But I will sacrifice to Thee in the
voice of praise; I will extol Thee and
confess to Thy name and rejoice in Thy

mercy. Let my soul bless Thee and magnify Thee in praise, and let it confess how great is the goodness of the Lord, and His mercy to all that turn themselves to Him.

Renewal of good resolutions.

BEHOLD I am made clean; I will sin no more. I have washed my robe white in the blood of the Lamb: never shall I defile it again. I have obtained mercy, I will not forget my Saviour, and I will remember the mercies of the Lord.

My justification, of which I have begun to lay hold, I will not forsake. I will not fall away and depart from my innocence. I will walk in newness of life, and I will be renewed day by day. My heart shall not turn aside from Thee, O Lord; I will not depart from Thee, O Lord, for Thou hast brought me again to life.

A Prayer imploring Divine protection.

AND do Thou, O Lord, who hast again given to me, on my repentance, the way of justice, confirm and sustain my fainting steps. Let Thy hand rest upon me, and do not depart from me, nor suffer my soul to be forsaken.

Plant Thy fear in my heart, that I may not depart from Thy way, nor make void my covenant with Thee, but serve before Thee, in holiness and justice, all the days of my life.

Watch over my soul, that it may be a vessel unto sanctification and honour to the glory of Thy holy name, that Thou mayest be glorified for ever with Thy saints, who shall praise Thee world without end. Amen.

Examination of Conscience

On the Ten Commandments, the Commandments of the Church, and the Capital Sins, for the use of those who are preparing themselves to make a General Confession.

THE FIRST COMMANDMENT.

"I am the Lord thy God, who brought thee out of the land of Egypt, out of the house of bondage. Thou shalt not have strange gods before me. Thou shalt not make to thyself a graven thing, nor the likeness of anything that is in heaven above, or in the earth beneath, nor of those things that are in the waters under the earth. Thou shalt not adore them, nor serve them." (Exod. xx.)

HAVE you been guilty of heresy or disbelief, or wilful doubting of any article of faith? How often, and for how long a time? Or have you rashly exposed yourself to the danger of

infidelity, by reading bad books, or keeping wicked company? How often?

Have you, by word or deed, denied your religion, or gone to places of false worship, so as to join in any way in the worship, or to give scandal? How often?

Have you been ignorant of the articles of your creed, of the commandments, or of any of those things which Christians in your station are bound to know? For how long a time?

Have you despaired of salvation, or of the forgiveness of your sins? or have you rashly presumed upon finding mercy; going on in your sins without any thought of amendment; or depending upon a death-bed repentance? How long have you been in this way?

Have you, after falling into mortal sin, neglected for a long time to turn to God by repentance; and for how long a time?

Have you committed anything that you judged or doubted to be a mortal sin, though, perhaps, it was not so? How often? Or have you exposed yourself to the evident danger of mortal sin? How often, and of what sin?

Have you been negligent in the worship of God, seldom or never adoring and praising Him, or giving Him thanks; praying but little, or with little attention; and neglecting to make acts of faith, hope, or love of God? How long has this negligence continued?

Have you made a sacrilegious confession or communion, by concealing some mortal sin in confession, or what you doubted might be mortal; or for want of a hearty sorrow for your sins, and a firm purpose of amendment; or by being

grossly negligent in the examination of your conscience? How often?

Have you received any other sacrament—for example, confirmation or matrimony—in mortal sin?

Have you neglected to perform the penance enjoined in confession; or said it with wilful distractions? How often?

Have you presumed to receive the Blessed Sacrament after having broken your fast?

Have you been guilty of idolatry, or of giving divine honours to anything created; or used any witchcraft, or charms, or spells, or such like other diabolical inventions? How often; and with what scandal or ill example to others?

Have you employed prayers or sacred names to superstitious uses? How often?

Have you consulted fortune-tellers, or made use of any superstitious practices, to find out things to come, recover things lost, &c.? How often?

Have you given credit to dreams, taken notice of omens, or made any other superstitious observations? How often?

Have you blasphemed God or his saints? How often?

Have you abused the Holy Scriptures, or scoffed at holy things? How often?

THE SECOND COMMANDMENT.

“Thou shalt not take the name of the Lord thy God in vain.”

HAVE you taken God's name in vain, or used it without respect in common discourse? Have you taken a false oath, or sworn to what

you did not certainly know whether it was true or false? Have you taken a rash oath, or without a sufficient reason? Have you taken an oath to do anything that was wicked or unlawful; or broken your lawful oaths? How often?

Have you had a custom of swearing rashly and inconsiderately by the name of God, by your soul, or by the way of imprecation upon yourself? How long have you had this custom? How many times a day have you sworn in this manner? Have you sworn by the blood or wounds of God, or any other blasphemous oath? How often?

Have you cursed yourself or others, or anything else; and if so, was it from your heart? How often?

Have you been accessory to others swearing, cursing, or blaspheming? How often?

Have you made a rash vow, without sufficient knowledge or deliberation?

Have you broken any vow or solemn promise made to God? How often?

THE THIRD COMMANDMENT.

“Remember that thou keep holy the Sabbath-day.”

HAVE you neglected to keep holy the Sunday? Have you, when prevented from hearing Mass on Sundays and holidays, supplied the omission by prayers at home, and taken care that those under your charge did the same?

Have you done any servile work without necessity upon those days; or been accessory to others so doing? How often?

Have you spent those days in idleness or in

sin ; or been accessory to others spending them so ? How often ?

THE FOURTH COMMANDMENT.

“Honour thy father and thy mother.”

IF A CHILD.—Have you been wanting in your duty to your parents, by not loving them, or not showing them due respect ; or by disobeying them ; and was it in any matter of moment ? Or have you been disobedient or disrespectful to any other lawful superiors ? How often ?

Have you desired your parents' death, or cursed them ; or given them injurious language ; or lifted up your hand against them ; or threatened them ; or provoked them to swear or otherwise to offend God ; or caused them any considerable trouble or uneasiness ? How often ?

Have you stolen from your parents, or otherwise wronged them ; or squandered away their substance ? How much, and how often ?

Have you neglected to succour your parents in their necessities, either corporal or spiritual ?

IF A PARENT.—Have you been negligent in procuring that your children should be speedily baptized ; or that they should be timely instructed in their prayers and the Christian doctrine ? Or have you been wanting in giving them early impressions of the fear and love of God ; or in taking care of their discharging their duty with regard to the sacraments ?

Have you neglected to correct them ; or been excessive in your correction ?

Have you neglected to remove from them the occasions of sin, such as wicked companions, bad

books, romances, &c., or suffered them to lie in the same bed with one another, with danger to their chastity?

Have you flattered them in their passions, or indulged them in their evil inclinations?

Have you given them bad example? How often, and in what kind?

IF A SERVANT.—Have you disobeyed your master or mistress? Have you been wanting in diligence or industry? Have you injured or destroyed their property through carelessness or neglect; or suffered others to injure them?

Have you stolen from them, or given anything away without their knowledge?

Have you betrayed their confidence by revealing their secrets, by tale-bearing, by lies, &c.

Have you obeyed or flattered them in anything sinful?

IF A MASTER OR MISTRESS.—Have you neglected to watch over the conduct of your servants?

Have you refused without necessity to allow them time to hear Mass on Sundays and holidays, or to frequent the sacraments?

Have you overburdened them with work, or treated them injuriously?

THE FIFTH COMMANDMENT.

“Thou shalt not kill.”

HAVE you been guilty of anger, or violent passion, and if so, what scandal was given?

Have you desired anyone's death, through hatred or malice; or for your temporal interest? How often?

Have you revenged yourself of anyone by

word or action, or desired revenge, or taken pleasure in the thoughts of it? How often?

Have you provoked, challenged, or struck others, or been guilty of quarrelling or fighting with them? How often, and what mischief have you done them?

Have you borne malice to others, or refused to be reconciled to them? For how long a time; and what sort of evil had you in your heart against them?

Have you procured, or thought to procure, a miscarriage; or given any counsel, aid, or assistance thereunto? How often?

Have you done anything to shorten your own or any other's life, or to hasten death; or rashly expose yourself or others to danger? How often?

Have you desired your own death, through passion or impatience; or entertained any thoughts of making away with yourself; or attempted or designed any such thing? How often?

Have you neglected to give alms according to your condition and ability? Or, to reclaim sinners when it lay in your power? How often?

Have you been guilty of any spiritual murder, by drawing others into mortal sin; or have you been accessory to the sins of others, by counsel, or command, or provocation, or any other way? How often; and what sins?

Have you given scandal, or occasion of sin to others, by lewd or irreligious discourse; by drunkenness or swearing, by immodesty of dress or behaviour, &c.?

N.B.—The circumstance of scandal is generally found in all sins, that are known to others, by reason of the force of ill example, which encourages others to sin.

THE SIXTH COMMANDMENT.

"Thou shalt not commit adultery."

HAVE you been guilty of any acts of impurity? [*Under this head all sins against purity must be carefully examined; as well as whatsoever leads to their indulgence, or commission.*] Have you been guilty of filthy talking; of reading immodest books; of indecency of dress; of looking at unchaste objects; of taking any dangerous or improper liberties?

N.B.—As the sins against this and the ninth commandment are most grievous, and, at the same time, most various, if you require assistance for a more particular examination you may seek it from a prudent confessor.

THE SEVENTH COMMANDMENT.

"Thou shalt not steal."

HAVE you been guilty of stealing, or cheating, or in any way wronging your neighbour in buying or selling, or in any other bargains or contracts; or have you been accessory to another's committing any such injustice? How often; and to what value?

Have you unjustly retained what belonged to another? How long, and to what injury?

Have you caused any damage to your neighbour in his house, cattle, or other goods? How often?

Have you contracted debts without design of paying them; or without any prospect of being able to pay them? Or have you delayed or refused to pay your just debts when you were able; or have you by prodigal expenses rendered your-

self unable, and so wronged your creditors, or your own family? How often?

Have you been guilty of negligence in the securing or administering of trusts confided to your care, whether for ecclesiastical, charitable, or other purposes? Has any actual loss resulted from this negligence? To what extent? Have you been negligent in the administration of property otherwise entrusted to you, as guardian or administrator? If so, have others thereby suffered? To what extent?

Have you been guilty of usury, in the loan of money? How often?

Have you put off false money? How much? How often?

Have you professed any art, or undertaken any business without sufficient skill or knowledge? And what injury has your neighbour suffered from it?

Have you bought or received stolen goods; or taken of those who could not give? How often?

Have you neglected your work or business to which you were hired, or by contract obliged? How often, and to what injury? Or have you broken your promises in matters of consequence?

N.B.—In all sins of injustice whereby you have done any wrong to your neighbour, either in his person, or in his goods, or in his character, honour, or good name, you are strictly obliged to make full satisfaction and restitution, if it be in your power, otherwise the sin will not be forgiven.

Have you, then, neglected or delayed without just cause to make satisfaction and restitution, when it was in your power? How long?

THE EIGHTH COMMANDMENT.

"Thou shalt not bear false witness against thy neighbour."

HAVE you been guilty of telling lies? And whether in any matter of consequence, or to the injury of anyone? How often?

Have you been guilty of hypocrisy or dissimulation? How often?

Have you entertained a bad opinion of your neighbour without grounds, or judged rashly of his actions or intentions? How often?

Have you been guilty of backbiting, or uncharitable conversation, by speaking of the known faults of your absent neighbour? How often?

Have you been guilty of the sin of detraction, which consists in taking away or lessening your neighbour's reputation, by publishing his secret faults or defects? How often have you done so? From what motive, and before how many?

Have you been guilty of calumny, which consists in saying of your neighbour what is false or uncertain? How often, and before how many?

In either case you are obliged to restore his character as far as you are able.

Have you willingly given ear to detraction or calumny? Have you taken pleasure in it; or in any way encouraged it; or not hindered it when you might? How often?

Have you injured your neighbour's honour by reproaches and affronts, or robbed him of his peace of mind by scoffs and derision? How often?

Have you, by carrying stories backwards and

forwards, or in any other way, caused misunderstanding or quarrels betwixt others? How often and to what prejudice?

Here also judges, lawyers, solicitors, &c., ought to examine themselves, what injuries they may have been guilty of in managing causes, &c., as well as in their businesses, &c.

THE NINTH COMMANDMENT.

"Thou shalt not covet thy neighbour's wife."

HAVE you taken pleasure in any lascivious thoughts or imaginations? Have you entertained any impure desires or feelings?

THE TENTH COMMANDMENT.

"Thou shalt not covet thy neighbour's goods."

HAVE you desired your neighbour's goods, not caring whether you had them right or wrong; or been in a disposition of stealing or otherwise wronging him if it lay in your power? How often?

Have you desired your neighbour's loss or misfortune, or any public calamity, that you might be the gainer by it? How often?

The Commandments of the Church.

I. HAVE you neglected to keep holy the days of obligation? Have you worked on those days without necessity, and without leave from your pastor?

II. Have you neglected to hear Mass on Sundays and holidays of obligation; or have you heard it with wilful distractions; or not taken

care that your children and servants should hear it? How often?

III. Have you broken the days of abstinence commanded by the Church, or eaten more than one meal on fasting days; or been accessory to others so doing? How often?

IV., V. Have you neglected to confess your sins once a year; or to receive the Blessed Sacrament at Easter?

VI. Have you solemnized marriage at the forbidden times? Have you married within the forbidden degrees of kindred; or with any other known impediment?

The Capital or Deadly Sins.

PRIDE.—Have you been guilty of pride, or complacency in yourself, or contempt of others? How often?

Have you been guilty of vainglory, by doing your actions to procure esteem? How often?

Have you taken delight in the esteem and applause of others, or have you been uneasy and discontented when you did not receive such esteem or applause? How often?

COVETOUSNESS.—Have you been guilty of covetousness in desiring or loving too much the things of this world? Have you sought after them too eagerly, or been too much distressed at the loss of them? How often?

For the sins of **LUST**, see the sixth commandment.

For the sins of **ANGER**, see the fifth commandment.

GLUTTONY.—Have you been guilty of gluttony, by eating or drinking to excess, so as to endanger

or injure your health or reason? How often, and with what scandal?

Have you indulged an inordinate gratification of your appetite? How often?

Have you made others drunk, or sought to make them so; or boasted of having made them so? How often?

ENVY.—Have you envied or repined at your neighbour's good, either spiritual or temporal; or rejoiced at his harm? How often?

Have you been guilty of jealousy in consequence of any attention or preference shown to others? Have you rejoiced to see them disappointed or mortified?

SLOTH.—Have you been guilty of sloth, or laziness of mind or body, which has prevented you from discharging your duty? How often?

Have you neglected your spiritual duties, or discharged them with tepidity or indolence? Have you studied too much your own case, leading an unmortified and unchristian life?

Have you squandered away much of your time in idleness or useless occupation?

Have you entertained with pleasure the thoughts of saying or doing anything which it would be a sin to say or do? How often?

Have you had the desire or design of committing any sin? Of what sin? How often?

Have you gloried in any sin whatsoever? How often? And before what company? And what sin?

Here also masters and servants, husbands and wives, lawyers and physicians, ecclesiastics and magistrates, &c., ought to examine into the sins which are peculiar to their states, and how far they may have neglected the duties of their respective callings.

THE

Sacrament of the Holy Eucharist.

§ 1. Brief instruction for intending communicants.

“**I**N the same manner as of all the sacred mysteries, which our Lord has given to us as most certain channels of His grace, there is none that can be compared with the most holy Sacrament of the Eucharist; so there is no punishment of any crime to be apprehended at the hand of God greater than would be incurred if a thing so full of all sanctity, or rather which contains the very Fountain and Author of all sanctity Himself, were found to be treated by the faithful in a manner contrary to holiness and religion.” The above words, taken from the Catechism of the Council of Trent, are very fitting to be taken seriously to heart by all those who intend to approach the table of the Lord as communicants. The Catechism continues thus: “This the Apostle very clearly saw in his wisdom, and has expressly admonished us on the subject. For when he declared the dreadful nature of the sin of those who did not discern the Lord’s Body, he immediately adds, ‘*Therefore many among you are infirm and helpless, and many of you sleep*’ (1 Cor. xi. 30).”

To be able to approach so sacred a gift of our Lord and Master, Jesus Christ, as the Holy Eucharist in a becoming, religious, and Christian manner, a suitable preparation cannot but be

necessary. Here we have two things to consider—(I.) That the exceeding holiness of the sacrament to which we are about to draw near, necessarily needs a corresponding serious and diligent preparation; and (II.) That as our Lord instituted His sacraments for the use and benefit of men, out of His great love and mercy to them, it is not His will that we should frighten ourselves away from His mercy by saying to ourselves, as the men of Bethsames said on the appearance of the Ark of God amongst them, “Who can stand in the presence of this holy God; to whom of us shall He come?” (1 Kings, vi 20.) Let us hear what the Catechism of the Council of Trent has to say on the subject of this preparation.

And, first, that it may be quite evident how necessary is the preparation of which we have spoken, we should place before ourselves the example of our Saviour. For before He gave to His Apostles the sacrament of His Precious Body and Blood, He washed their feet, although they were already clean, thereby to signify what great diligence would be needed on our part; lest anything should be wanting to a faultless innocence and integrity of mind when we are about to receive such sacred mysteries. Secondly, the faithful should understand in what manner whoever receives the Holy Eucharist with a devout and properly-prepared mind, is adorned with very ample gifts of heavenly grace; whereas if anyone receives the same unprepared, he not only reaps no advantage, but rather incurs some very severe penalties and visitations. For this is a characteristic proper

to all great and salutary things, that if we receive them at the right time they are extremely beneficial, but taken at a wrong time they bring with them ruin and destruction. On which account it is not to be in any degree a subject of wonder, that the immense and most marvellous gifts of God, when they are received by a well-prepared mind, render the very greatest aid in obtaining the glory of heaven, while the same gifts bring everlasting death in their train when we come near to receive them unworthily.

The first preparation, then, that the faithful should learn to make will consist in rightly discerning between table and table—the table that is sacred from the others that are profane, and the bread which came down from heaven from that which is common. This is done when we believe without doubting that the true Body and Blood of the Lord is there present, whom the angels in heaven adore, at whose nod the pillars of the earth are shaken and tremble, and with whose glory the heaven and earth are full. This is to discern the Lord's Body, as the Apostle has admonished us to do, although it is far more becoming that we should learn to venerate the exceeding greatness of the mystery, rather than be too busy to push curious inquiries in the way of disputations into its truth.

The next preparation that is especially needed is that each one should put the question to himself, whether he is at peace with all others, and whether he loves his neighbour in deed and in truth; remembering the words in St. Matthew's Gospel: "If thou offerest thy gift at the altar, and being there, thou rememberest that thy

brother hath aught against thee, leave thy gift there before the altar, and first go to be reconciled to thy brother, and then coming thou shalt offer thy gift."

After this, we must diligently examine our conscience, lest we may be contaminated with some deadly sin for which we have yet to do penance, in order that it may first be removed by the medicine of contrition and confession. For it is ruled by the holy Council of Trent that if anyone is conscious of the guilt of mortal sin, it is not lawful for him, however contrite he may imagine himself to be, to approach the holy Communion before he has made his sacramental confession, provided he can obtain access to a priest.

Then we should silently, in our own minds, consider how unworthy we are to be the receivers of so great a gift from God. In pursuance of which thought we should often call to our minds the words of the Centurion, which drew from our Lord the exclamation, that He had not found so great faith, no, not in Israel; and we should often say with him, "*Lord, I am not worthy that Thou shouldst enter under my roof.*" Often, also, we should ask ourselves the question, whether it is in our power to use the words of St. Peter, "*Lord, Thou knowest that I love Thee.*" And, again, we shall do very well to call to mind that the man who took his seat at the Lord's Supper without a nuptial garment was cast into a dark prison and sentenced to an everlasting penalty.

It can be scarcely necessary to add that the communicant must be fasting from midnight, as

also that the decree of the last Lateran Council, confirmed by the Council of Trent (XIII. Sess., can. IX.), requires from all the faithful an approach to the Sacraments of Penance and the Holy Eucharist at least once in the year during the Paschal season.

A PREPARATORY PRAYER,

CONTAINING THE CHIEF ACTS OF DEVOTION PROPER
BEFORE COMMUNION.

I.—*Direct your Intention.*

O LORD Jesus Christ, King of everlasting glory, behold I desire to come to Thee this day, and to receive Thy Body and Blood in this heavenly sacrament, for Thy honour and glory, and the good of my soul; I desire to receive Thee, because it is Thy desire, and Thou hast so ordained; blessed be Thy name for ever. I desire to come to Thee, like Magdalen, that I may be delivered from all my evils, and embrace Thee, my only good. I desire to come to Thee, that I may be happily united to Thee, that I may henceforth abide in Thee, and Thou in me, and that nothing in life or death may ever separate me from Thee.

II.—*Commemorate the Passion of Christ.*

I DESIRE in these holy mysteries to commemorate, as Thou hast commanded, all Thy sufferings, Thy agony and bloody sweat; Thy being betrayed and apprehended; all the reproaches and calumnies, all the blows and buffets which Thou hast endured for me; Thy being scourged, crowned with thorns, and loaded with a heavy cross for my sins, and those of the whole world; Thy crucifixion and death, together with Thy glorious resurrection and triumphant ascension. I adore Thee, and give Thee thanks for all that Thou hast done and suffered for us; and for giving us in this blessed sacrament, this pledge of our redemption, this victim of our ransom, this Body and Blood which were offered for us.

III.—*Make an Act of Faith.*

I MOST firmly believe that in this holy sacrament Thou art present verily and indeed; that here are Thy Body and Blood, Thy soul and Thy divinity. I believe that Thou, my Saviour, true God and true man, art really here, with all Thy treasures, that here Thou

dost communicate Thyself to us, that Thou dost make us partakers of the fruit of Thy passion, and givest us a pledge of eternal life. I believe that there cannot be a greater happiness than to receive Thee worthily, nor a greater misery than to receive Thee unworthily. All this I most steadfastly believe, because it is what Thou hast taught us by Thy word, and by Thy Church.

IV.—*Conceive a great fear, and humble yourself.*

BUT, O my God, how shall I dare approach to Thee, so poor a worm to so infinite a Majesty? so great a sinner to such infinite purity and sanctity? Alas! my soul is covered with an universal leprosy, and how shall I presume to embrace Thee? My whole life hath been in the midst of misery and sin, and it is only by Thy mercy that I have not been long since in hell, which I have deserved a thousand times; and how shall I venture so much as to lift up my eyes to Thee, much less to receive Thee within my breast? I tremble at the sentence of Thy Apostle, that "he that receiveth unworthily. receiveth his own damnation;"

for I cannot but acknowledge myself infinitely unworthy: nor should I dare ever to come to Thee, were I not incited by the most loving and pressing invitation, and encouraged by Thy infinite goodness and mercy. It is in this mercy, which is above all Thy works, I put my whole trust; and it is in this confidence alone that I presume to approach to Thee. Oh! grant that it may be with a contrite and humble heart; for this, I know, Thou wilt not despise.

V.—*Make an Act of Contrition.*

O LORD, I detest with my whole heart all the sins by which I have ever offended Thy Divine Majesty, from the first moment that I was capable of sinning to this very hour. I desire to lay them all at Thy feet, to be cancelled by Thy Precious Blood. What can I do for them, but humbly confess and lament them all my life; and this I heartily desire to do, and from this moment continually do cry to Thee for mercy. Hear me, O Lord, by that infinite love by which Thou hast shed Thy Blood for me; oh! let not that Blood be shed in vain.

All my sins displease me now exceedingly, because they have offended Thy infinite goodness. By Thy grace I will never commit them any more ; I am sorry for them, and I will be sorry for them as long as I live ; and, according to the best of my power, will do penance for them. Forgive me, dear Lord, for Thy mercy's sake ; pardon me all that is past ; and be Thou my keeper for the time to come, that I may never more offend Thee.

VI.—*Make an Act of Divine Love.*

O SWEET Jesus, the God of my heart and the life of my soul, as the hart panteth after the fountains of water, so doth my soul pant after Thee, the fountain of life, and the ocean of all good. I am overjoyed at the hearing of these happy tidings, that I am to go into the house of our Lord ; or rather that our Lord is to come into my house, and take up his abode with me. Oh ! come, dear Jesus, and take full possession of my heart for ever. I offer it to Thee without reserve. I desire to consecrate it eternally to Thee. I love Thee with my whole soul above all things ; at least I

desire so to love Thee. It is nothing less than infinite love that bringeth Thee to me; oh! teach me to make a suitable return of love.

VII.—*Humbly beg God's Grace.*

BUT, O my God, Thou knowest my great poverty and misery, and that of myself I can do nothing; Thou knowest how unworthy I am of this infinite favour, and Thou alone canst make me worthy. Oh! since Thou art so good as to invite me thus to Thyself, add this one bounty more to all the rest, to prepare me for Thyself. Cleanse my soul from its stains, clothe it with the nuptial garment of charity, adorn it with all virtues, and make it a fit abode for Thee. Drive sin and the devil far from this dwelling, which Thou art here pleased to choose for Thyself, and make me one according to Thy own heart; that this heavenly visit which Thou designest for my salvation may not, by my unworthiness, be perverted to my damnation. Oh! let me never be guilty of Thy Body and Blood, by an unworthy Communion; for the sake of this same Precious Blood, which Thou hast shed for me, deliver me from

so great an evil. Oh! rather let me die ten thousand deaths, than thus presume to crucify Thee again.

VIII.—*Implore the Prayers of the Blessed Virgin and of the Saints.*

O ALL ye blessed angels and saints of God, who see Him, face to face, whom I here receive under these humble veils; and thou most especially, ever blessed Virgin, Mother of this same God and Saviour, in whose womb He was conceived and borne for nine months; I most humbly beg the assistance of your prayers and intercession, that I may in such manner receive Him here, in this place of banishment, as to be brought one day to enjoy Him with you in our true country, and there to praise Him and love Him for ever.

When you approach to the Holy Communion, your dress ought to be becoming and modest, and your whole deportment expressive of veneration and respect for the presence of your Lord and Saviour Jesus Christ, who in this holy sacrament has humbled and annihilated Himself for you, that He may come to visit you and abide in you.

At the time of Communion, go up to the rails, and take up the communion cloth and hold it before you. Whilst the clerk says the Confiteor, humbly confess your sins, and beg God's pardon for them. When the priest turns about to give the absolution, receive it with your head bowed down, as from the hand of the invisible High Priest, whom you are going to receive.

When the priest holds up a particle of the Blessed Sacrament with these words, *Eccc Agnus Dei, &c.*, "Behold the Lamb of God, behold Him who taketh away the sins of the world," humbly beg, with a lively confidence in the merits of his death and passion, that he would take away your sins.

When the priest repeats three times, *Domine, non sum dignus, &c.*, "Lord, I am not worthy that Thou shouldst enter under my roof, but only say the word, and my soul shall be healed," say the same with him in your heart, and humble yourself exceedingly through the sense of your unworthiness and sins; but let this be joined with a lively confidence in Him who can raise you up, and perfectly heal your soul by His only word.

When the priest gives you the Blessed Sacrament, saying, "May the Body of our Lord Jesus Christ preserve thy soul to everlasting life, Amen," receive it with a lively faith, a profound humility, and a heart inflamed with love. At the time of your receiving, let your head be erect, your mouth opened moderately wide, and your tongue a little advanced, so as to rest upon your under lip, that the priest may conveniently convey the Blessed Sacrament into your mouth; which being done, shut your mouth; let the Sacred Host moisten a little upon your tongue, and then swallow it down as soon as you can, and afterwards abstain awhile from spitting. If the Host should chance to stick to the roof of your mouth, be not disturbed, neither must you put your finger into your mouth to remove it, but gently and quietly remove it with your tongue, and so convey it down: and then return to your place, and endeavour to entertain as well as you can the Guest whom you have received.

Spend at least a quarter of an hour after Communion in devotions suitable to that occasion. It would be a great abuse to turn your back immediately upon your Saviour, by going away, as some do, and thinking no more of what you have been doing. Particularly, I recommend to you three things after Communion: First, to cast yourself down in spirit at the feet of your Lord, whom you have received; to adore Him, to praise Him, and give Him thanks for coming to so unworthy a sinner; and to invite all heaven and earth to join with you in praising and magnifying His holy name. Secondly, to make an offering of your heart and soul, and of your whole being to Him, that you may henceforward love Him and serve Him for

ever. Thirdly, to present Him your petitions for all the graces that you stand in need of, and to make a good use of this favourable opportunity, by praying heartily for yourself, your friends, and for the whole world.

Aspirations after Communion.

BEHOLD, O Lord, I have Thee now, who hast all things; I possess Thee, who possessest all things, and who canst do all things; take off my heart, then, O my God, and my all, from all other things but Thee, in all which there is nothing but vanity and affliction of spirit: let my heart be fixed on Thee alone, let me ever repose in Thee, where alone my treasure is, the sovereign truth, true happiness, and happy eternity.

Let my soul, O Lord, feel the sweetness of Thy presence. Let me taste how sweet Thou art, O Lord; that being allured by Thy love, I may never more hunt after worldly joys: for Thou art the joy of my heart, and my portion for ever.

Thou art the physician of my soul, who healest all our infirmities by Thy sacred blood; I am that sick man, whom Thou camest from heaven to heal: oh! heal my soul, for I have sinned against Thee.

Thou art the Good Shepherd, who hast

laid down Thy life for Thy sheep ; behold, I am that sheep that was lost, and yet Thou vouchsafest to feed me with Thy Body and Blood ; take me now upon Thy shoulders to carry me home. What canst Thou deny me, who hast given me Thyself ? Govern me, and I shall want nothing in the place of pasture where Thou hast put me, until Thou bringest me to the happy pastures of life eternal.

O true Light, which enlightenest every man that cometh into this world, enlighten my eyes, that I may never sleep in death.

O Fire, ever burning, and never decaying, behold how tepid and cold I am ; inflame my veins and my heart, that they may burn with Thy love ; for Thou camest to cast fire upon earth, and what dost Thou desire but that it be enkindled ?

O King of heaven and earth, rich in mercy, behold I am poor and needy, Thou knowest what I stand most in need of ; Thou alone canst assist and enrich me. Help me, O God, and out of the treasures of Thy bounty succour my needy soul.

Thou art the Lamb of God, the Lamb without spot, who takest away the sins of the world. Oh! take away from me whatever is hurtful to me and displeasing to Thee, and give me what Thou knowest to be pleasing to Thee and profitable to me.

Thou art my love, and all my joy; Thou art my God and my all; Thou art the portion of my inheritance, and of my chalice; Thou art He that will restore my inheritance to me.

O my God and my all, may the sweet flame of Thy love consume my soul, that so I may die to the world for the love of Thee, who hast vouchsafed to die upon the cross for the love of me.

Acts of Devotion, Praise, and Thanksgiving after Communion.

O MY sweet Jesus, my Creator, and my Redeemer, my God and my all, whence is this to me, that my Lord, and so great a Lord, whom heaven and earth cannot contain, should come into this poor cottage, this house of clay of my earthly habitation! Oh! that I could give Thee a hearty welcome. Oh! that I could entertain Thee as I ought. Thy

loving kindness inviteth me to Thy embraces, and I would willingly say with the spouse in the Canticle, I have found Him whom my soul loveth, I have held Him, and will not let Him go; but the awe of so great a majesty checks me, and the sense of my great unworthiness and my innumerable sins keeps me back. No, my soul, it is only the feet of thy Saviour that thou canst presume to embrace; it is there thou must present thyself, like Magdalen, and wish that, like her, thou couldst wash them with thy tears. Oh! that thou couldst be so happy.

But first bow down thyself, with all thy powers, to adore the Sovereign Majesty which hath vouchsafed to come to visit thee; pay Him the best homage thou art able, as to thy first beginning and thy last end; and perfectly annihilate thyself in the presence of this eternal, immense, infinite Deity. Then pour thyself forth in His presence, in praise and thanksgiving, in the best manner thou art able, and invite all heaven and earth to join with thee in magnifying their Lord and thine, for His mercy and bounty to thee.

Oh! what return shall I make Thee,

O Lord, for all that Thou hast done me. Behold, when I had no being at all, Thou hast created me; and when I was gone astray, and lost in my sins, Thou hast redeemed me, by dying for me; all that I have, all that I am, is Thy gift; and now after all other favours, Thou hast given me Thyself: blessed be Thy name for ever. Thou art great, O Lord, and exceedingly to be praised; great are Thy works, and of Thy wisdom there is no end; but Thy tender mercies, Thy bounty and goodness to me, are above all Thy works; these I desire to confess and extol for ever. Bless, then, thy Lord, O my soul, and let all that is within thee praise and magnify His name. Bless thy Lord, O my soul, and see thou never forget all that He hath done for thee. O all ye works of the Lord, bless the Lord, praise and glorify Him for ever. O all ye angels of the Lord, bless the Lord, praise and glorify His holy name. Bless the Lord, all ye saints, and let the whole Church of heaven and earth join in praising and giving Him thanks for all His mercies and graces to me; and so, in some measure, supply for what is due from me. But as all this still falleth

short of what I owe Thee for Thy infinite love, I offer to Thee, O Eternal Father, this same Son of Thine, whom Thou hast given me, and His thanksgiving, which is of infinite value; and this I am sure Thou wilt accept. Look not, then, upon my insensibility and ingratitude, but upon the face of Thy Christ, and with Him, and through Him, receive this offering of my poor self, which I desire to make Thee.

N.B.—Here also might be recited the Cantic of the Three Children, the *Te Deum*, and some of the Psalms of Praise, which are found among the Devotions for Sundays and Holidays, page 184. (For *Te Deum* see p. 445.)

An Oblation after Communion.

O FATHER of mercies, and God of all consolation, how hast Thou loved us, to whom Thou hast given Thy only-begotten Son, once for our ransom, and daily for the food of our souls! What can I, a wretched creature, return to Thee for this infinite charity? Verily, nothing else but this same beloved Son of Thine, whom Thou hast given me, and surely Thou couldst give nothing greater or more worthy of Thyself. Him, then, I offer to Thee, O heavenly Father, with whom Thou art always well pleased; Him

whom Thou hast lovingly delivered up to death for me, and given in this most holy sacrament, which we frequent for the everlasting memorial of His death. He is our High Priest and Victim ; He is the propitiation for the sins of the whole world ; He is our advocate and intercessor. Look down, then, upon Him, and for His sake, look down upon me, and upon us all. Remember all His sufferings which He endured here in this mortal life ; His bitter anguish, His agony and bloody sweat ; all the injuries and affronts, all the blows and stripes, all the bruises and wounds that He received for us. Remember His death, which Thou wast pleased should be the fountain of our life : and, for the sake of His sacred passion, have mercy on us. Receive, O holy Father, almighty and everlasting God, this holy and unspotted Victim, which I here offer Thee, in union with that love with which He offered Himself to Thee upon the altar of the cross ; receive Him for the praise and glory of Thy name ; in thanksgiving for all the benefits bestowed on me, and on all mankind ; in satisfaction, also, for all my sins ; for the benefit of Thy whole Church, and the re-

freshment and comfort of all Thy faithful, living and dead : through the same Lord Jesus Christ, Thy Son.

And turning myself to Thee, O my dear Lord and Saviour, who hast here given me Thyself, I would gladly make some suitable return to Thee for this infinite love; I would gladly make Thee some offering in acknowledgment of this rich present which Thou hast made me. But, alas ! Thou knowest my poverty, Thou knowest I have nothing worthy of Thy acceptance, nothing but what, upon a thousand titles, is already Thine. But, O my God, such is Thy goodness, Thou wilt be content with the little that I can give Thee, though it be Thy own already; Thou askest nothing but my heart, and this I here most willingly offer Thee. Oh ! be pleased to accept of it, and make it wholly Thine for ever. I offer Thee here my whole being, my body with its senses, and my soul with all its powers; that as Thou hast at present honoured them both by Thy presence, so they may both be Thy temple for ever. Oh ! sanctify and consecrate eternally to Thyself this mansion, which Thou hast this day chosen for Thy abode. I give Thee my

memory, that it may be for ever recollected in Thee; my understanding, that it may be always enlightened and directed by Thy truth; and my will, that it may be ever conformable to Thine, and ever burn with the love of Thee. Oh! take me entirely into Thy hands, with all that I have and all that I am; and let nothing henceforward, in life or death, ever separate me from Thee. Amen.

Petitions after Communion.

O MOST merciful Saviour, behold I have presumed to receive Thee this day into my house, relying on Thy infinite goodness and mercy, and hoping, like Zaccheus, to obtain Thy benediction. But, alas! with how little preparation! with how little devotion! From my heart I beg pardon for my great unworthiness, and my innumerable sins, which I detest for the love of Thee, and I desire to detest them for ever. Oh! wash them all away with Thy Precious Blood; for Thou art the Lamb of God, who takest away the sins of the world; and one drop of this Blood, which Thou hast shed for us, is more than enough to cancel the sins of ten thousand worlds.

Thou seest, O Searcher of hearts, all my maladies, and all the wounds of my soul; Thou knowest how prone I am to evil, and how backward and sluggish to good. Thou seest this self-love, that tyrannizes over my soul, which is so deeply rooted in my corrupt nature, and branches out into so many vices; so much pride and vanity; so much passion and envy; so much covetousness and worldly solicitude; so much sensuality and concupiscence. Oh! who can heal all these my evils, but Thou, the true Physician of my soul, who givest me Thy Body and Blood in this Blessed Sacrament, as a sovereign medicine for all my infirmities, and a sovereign balsam for all my wounds. Dispel the darkness of ignorance and error from my understanding, by Thy heavenly light; drive away the corruption and malice of my will, by the fire of divine love and charity; restrain all the motions of concupiscence, and all the irregular sallies of passion, that they may no more prevail over me; strengthen my weakness with heavenly fortitude; destroy this hellish monster of self-love, with its many heads; or at least chain down this worst of all my enemies, that it may no

longer usurp the empire of my soul, which belongeth to Thee, and which Thou hast taken possession of this day ; cut off the heads of this beast, and particularly that which annoyeth me most, and which is my predominant passion ; stand by me henceforward in all my temptations, that I may never more be overcome ; remove from me all dangerous occasions, and grant me this one favour, that I may rather die ten thousand deaths than live to offend Thee mortally.

O my Jesus, Thou art infinitely rich, and all the treasures of divine grace are locked up in Thee ; those treasures Thou bringest with Thee when Thou dost visit us in this Blessed Sacrament, when Thou takest an infinite pleasure in opening them to us, to enrich our poverty. This gives me the confidence now to present my petitions to Thee, and to beg of Thee those graces and virtues, which I very much stand in need of, as Thou knowest. Oh ! increase and strengthen my belief of Thy heavenly truths, and grant that henceforward I may ever live by faith, and be guided by the maxims of Thy Gospel. Teach me to be poor in spirit, and take off my heart from the love of

these transitory things, and fix it upon eternity; teach me, by Thy divine example, and Thy most efficacious grace, to be meek and humble of heart, and in my patience to possess my soul. Grant that I may ever keep my body and soul chaste and pure from the corruption of lust; that I may ever bewail my past sins, and by a daily mortification restrain all irregular inclinations and passions for the future. Above all things, teach me to love Thee, to be ever recollected in Thee, and to walk always in Thy presence; teach me to love my friends in Thee, and my enemies for Thee; grant me grace to persevere to the end in this love, and so to come one day to that happy place, where I may love and enjoy Thee for ever.

Have mercy also on my parents, friends, and benefactors, and on all those for whom I am in any way bound to pray, that we may all love Thee and faithfully serve Thee. Have mercy on Thy whole Church, and on all the clergy, and religious men and women, that all may live up to their callings, and sanctify Thy name. Give Thy grace and blessing to all princes and magistrates, and to all

Christian people; convert all unbelievers and sinners, and bring all strayed sheep back to Thy fold; particularly have mercy on [N.] and [N.], &c.

O Blessed Virgin, Mother of my God and Saviour, recommend all these petitions to thy Son. O all ye angels and saints, citizens of heaven, join also your prayers with mine; you ever stand before the throne, and see Him face to face, whom I here receive under veils; be ever mindful of me, and obtain from Him, and through Him, that with you I may bless Him and love Him for ever. Amen.

During the whole day after your Communion you ought to be more than ordinarily retired, and perform more devotions than usual. Particularly watch over yourself, lest, by giving way to passion, or any other sin, you suffer yourself to be robbed of any part of that treasure which you have received; for it is a common trick of the devil, on the day that persons have been at Communion, to fling some stumbling-block in their way to raise them to passion, or disturb their peace, or draw them aside from their devotions by worldly distractions or diversions; and, therefore, Christians must be upon their guard on these occasions, and by retirement, recollection, and prayer, give time to the grace which they have received to sink into their souls, and take deep root there. And let them remember that they have received this fresh supply of divine grace, that they may improve in every Christian virtue, and especially in the love of God, and may serve His Divine Majesty with a new vigour and favour.

VISITS TO JESUS PRESENT

IN THE

Most Holy Sacrament of the Altar.

An Act of Adoration to the Most Holy Trinity.

I MOST humbly adore Thee, O uncreated Father; and Thee, O only-begotten Son; and Thee, O Holy Ghost the Paraclete, one almighty, everlasting, and unchangeable God, Creator of heaven and earth, and of all things visible and invisible. I acknowledge in Thee a true and ineffable Trinity of Persons, a true and indivisible Unity of Substance. I glorify Thee, O ever-serene, effulgent, Trinity, one only Deity, my most compassionate Lord, my sweetest hope, my dearest light, my most desired repose, my joy, my life, and all my good. To Thy most merciful goodness I commend my soul and body; to Thy most sacred Majesty I wholly devote myself, and to Thy divine will resign and yield myself eternally. All honour and glory be to Thee for ever and ever. Amen.

O heavenly Father, O most forgiving Father, O Lord God, have mercy upon me a wretched sinner, have mercy upon all men. In fullest reparation, expiation, and satisfaction for all my iniquities and negligences, and for the sins of the whole world, and perfectly to supply the deficiency of my good works and merits, I offer to Thee Thy beloved Son, Christ Jesus, in union with that sovereign charity with which Thou didst send Him to us, and didst give Him to us

as our Saviour. I offer His transcendent virtues, and all that He did and suffered for us. I offer His labours, sorrows, torments, and most Precious Blood. I offer the merits of the most Blessed Virgin Mary, and of all Thy Saints. Assist me, I beseech Thee, O most merciful Father, through the same Thy Son, by the power of Thy Holy Spirit. Have mercy on all unhappy sinners, and graciously call them back to the way of salvation. Grant to all living pardon and grace, and to the faithful departed eternal light and rest. Amen.

O Holy Spirit, sweetest Comforter, who proceedest from the Father and the Son in an ineffable manner, come, I beseech Thee, and sink into my heart. Purify and cleanse me from all sin, and sanctify my soul. Wash away its defilements, moisten its dryness, heal its wounds, subdue its stubbornness, melt its coldness, and correct its wanderings. Make me truly humble and resigned, that I may be pleasing to Thee, and Thou mayest abide with me for ever. O most blessed Light, O most amiable Light, enlighten me! O ravishing Joy of Paradise, O Fount of purest delights, O my God, give Thyself to me, and kindle vehemently in my inmost soul the fire of Thy love. O my Lord, instruct, direct, and defend me in all things. Give me strength against all immoderate fears and against a pusillanimous spirit; bestow upon me a right faith, a firm hope, and a sincere and perfect charity; and grant that I may ever do Thy most gracious will. Amen.

O Lord Jesus Christ, true God and man, I humbly adore and invoke Thee, now present in

the verity of Thy Flesh and Blood, Thy Body and Soul. Would that I could truly contemplate and know Thee, that I could love, praise, and glorify Thee, even as do the thousands of holy angels who contemplate Thee with the highest joy, who know Thee, love, praise, and glorify Thee perfectly, without weariness or interruption. All creatures justly celebrate with praise and thanksgiving that ardent love of Thine by which Thou didst offer Thy innocent and precious Body upon the altar of the cross, and didst so lovingly, so graciously, so affectionately leave us in this holy Sacrament the same Body, living and immortal, as a remembrance of Thy departure, and as a pledge of Thine infinite love.

Thou, therefore, O Lamb of God, who takest away the sins of the world, have mercy upon us, and give us peace; and so refresh our souls continually with this spiritual food, that we may never, in life or death, be separated from Thee and from Thine infinite mercy. Who livest and reignest for ever and ever. Amen.

O infinite Wisdom, which cannot be deceived; O immense Goodness, which cannot deceive; great and eternal Truth, my Lord and God, I believe in Thee, I believe Thee in all which Thou hast revealed, and which Thou proposest to me to be believed through Thy holy spouse the Church; and for this holy faith I am ready, by Thy grace, to die. I hope in Thee, O our eternal Beatitude, and through Thy infinite mercy and most precious merits, I trust that Thou wilt grant me the pardon, grace, and glory which Thou hast promised, with all the necessary means for attaining them; and I acknow-

ledge and profess that I depend wholly upon Thee, that I can do nothing without Thee, but that through Thee I can do all things. I love, and will love Thee, and all things that Thou lovest, O infinite Fountain of all good, because Thou art good in Thyself, and infinitely to be loved. I rejoice in Thy infinite perfection, beatitude, and loveliness; and in all the homage, praise, honour, and glory which has been, is, or can be rendered to Thee by Thy elect and by all creatures. All these I offer to Thee, along with every service and affection of my heart and my life itself.

I firmly embrace Thee and Thy blessed will in all things with the arms of love and resignation; I venerate Thee with every possible feeling of reverence, affection, and gratitude; and I desire to embrace, love, and venerate Thee for ever, if Thou wilt mercifully grant that I may not be separated from Thy grace and love here, or fail in attaining Thy happy vision hereafter.

I believe in Thee, O supreme Truth.

I revere Thee, O infinite Majesty.

I adore Thee, O tremendous Power.

I bless Thee, O most liberal Benignity.

I hope in Thee, O eternal Felicity.

I love Thee, O incomprehensible Goodness.

I glorify Thee, O most holy Godhead.

I grieve from my inmost heart that I have ever offended Thee!

To Jesus in the Blessed Sacrament.

BEHOLD, O most loving Jesus, to what an excess Thy love has gone! Of Thy own flesh and most Precious Blood Thou hast pre-

pared for me a divine banquet, in which Thou givest me Thy whole self. What could have moved Thee to this transport of love? Nothing else, surely, than Thy most loving Heart. O adorable Heart of my Jesus, furnace of divine love, receive into Thy sacred wound my soul, that I may learn in that school of charity how to love my God, who has given me such wonderful proofs of His love. So be it.

Adoration to Jesus in the Blessed Sacrament.

1. I ADORE Thee profoundly in Thy Sacrament, O my Jesus; I acknowledge Thee there as true God and true man; and I intend by this act of adoration to make amends for the coldness of so many Christians, who pass before Thy churches, nay, sometimes before Thy tabernacle, where Thou deignest to dwell at all hours in a loving impatience to communicate Thyself to Thy faithful, and yet never so much as salute Thee, and by their indifference show themselves to be like the Jews in the desert, sick of this heavenly manna; and I offer Thee the most Precious Blood which Thou didst shed from the wound of Thy left foot in reparation for such hateful coldness, within which wound I repeat a thousand and a thousand times—

Blessed and praised every moment,
Be the most holy and most Divine Sacrament!
Our Father. Hail Mary. Glory.

2. I adore Thee profoundly, O my Jesus; I acknowledge Thee present in the most holy Sacrament; and I intend by this act of adora-

tion to make amends for the ingratitude of so many Christians, who see Thee carried to the poor sick, to be their comfort in the great journey of eternity, and yet leave Thee without escort, and scarcely deign to make an act of outward adoration to Thee; and I offer Thee in reparation for such coldness the most Precious Blood which Thou didst shed from the wound of Thy right foot, within which I repeat a thousand and a thousand times—

Blessed and praised every moment,
Be the most holy and most Divine Sacrament!
Our Father. Hail Mary. Glory.

3. I adore Thee profoundly, O my Jesus, true Bread of eternal life; and I intend by this adoration to make compensation to Thee for the many wounds which Thy Sacred Heart daily suffers in the profanation of churches, where Thou condescendest to dwell under the sacramental species, to receive the love and adoration of Thy faithful; and I offer Thee in reparation for all these irreverences the most Precious Blood which Thou didst shed from the wound of Thy left hand, within which I repeat again and again—

Blessed and praised every moment,
Be the most holy and most Divine Sacrament!
Our Father. Hail Mary. Glory.

4. I adore Thee profoundly, O my Jesus, living Bread come down from heaven; and by this act of adoration I intend to make amends for the many irreverences which are daily committed by Thy people when assisting at the holy Mass, in which, through excess of love, Thou renewest the same sacrifice, though bloodless, which Thou

hadst already accomplished on Calvary for our salvation ; and I offer Thee in reparation for such great ingratitude the most Precious Blood which Thou didst shed from the wound of Thy right hand, within which I unite my voice to those of the angels, who gather devoutly round Thee, and say with them—

Blessed and praised every moment,
Be the most holy and most Divine Sacrament!
Our Father. Hail Mary. Glory.

5. I adore Thee profoundly, O my Jesus, true Victim of expiation for our sins, and I offer Thee this act of adoration in compensation for the sacrilegious outrages which Thou receivest from so many ungrateful Christians, who dare to approach and receive Thee in the Communion with mortal sin upon their souls. In reparation for such abominable sacrileges, I offer Thee the last drops of Thy most Precious Blood which Thou didst shed from the wound of Thy side, within which I come to adore Thee, to bless Thee, and to love Thee, and to repeat with all the souls devoted to the most holy Sacrament—

Blessed and praised every moment,
Be the most holy and most Divine Sacrament !
Our Father. Hail Mary. Glory.

Tantum ergo sacramentum, etc. Panem, etc.
(page 217.)

THE

CROWN or CHAPLET of the Blessed Sacrament.

V. Deus, in adjutorium. Gloria Patri.

The Chaplet consists of thirty-three aspirations, which may be used during the hour of adoration before the Blessed Sacrament. After each aspiration may be added a *Pater noster*, and at the end of each decade a *Gloria Patri*.

First Decade.—Acts of Faith, Hope, and Charity.

I. I believe, O my Jesus, Thy divine word, that under this appearance of bread Thou Thyself art here present as Thou art in heaven. *Pater noster.*

II. I believe that Thou art the Divine Son, eternally equal to the Father, that by the operation of the Holy Ghost Thou didst take human flesh of the Blessed Virgin. *Pater.*

III. I believe that Thou art the same Jesus who wast born of Mary ever Virgin, adored as Infant by Thy angels, by the shepherds, and the magi. *Pater.*

IV. I believe, O my Redeemer, here present in this Sacrament, that Thou art the same Jesus of Nazareth who didst heal the sick, and didst raise the dead, who for us didst suffer and die upon the Cross. *Pater.*

V. I believe, finally, that Thou Thyself, now sitting glorious at the right hand of Thy Father in heaven, and there interceding for me, yet art verily present in this Sacrament, my nourishment on earth. *Pater.*

VI. O most loving Jesus, who in this Sacrament hast left me a pledge of future glory, I hope, through the merits of Thy death and passion, to behold Thee face to face in heaven. *Pater.*

VII. O Jesus, cause of our glorious resurrection, I hope, through the virtue of this divine food, wherewith Thou nourishest me, to rise glorious into life eternal. *Pater.*

VIII. I love Thee, O Jesus, who art perfect charity, who, in Thy essence, art true God and true man, in whom are contained the treasures of the Divinity, and all the fulness of grace which descends to us upon this earth. *Pater.*

IX. I love Thee, dear Jesus, who, for love of me, hast made Thyself like unto me; kindle within me the flame of sacred love which Thou didst bring from heaven, that, loving Thee, I may grow into Thy likeness. *Pater.*

X. I love Thee, O Divine Jesus, my Lord and Master, because Thou hast redeemed and freed me, poor slave of sin, with Thy all-precious Blood. Oh, of Thy sweet mercy grant that I may enjoy the full fruit of Thy redemption. *Gloria Patri.*

Second Decade.—Acts of Adoration.

I. I adore Thee, O living Bread, descended from heaven for my spiritual food; give me grace worthily to receive Thee in life and in death. *Pater.*

II. I adore Thee, Divine Food of the strong; strengthen my weakness, that I may ever be constant and faithful to Thy love. *Pater.*

III. I adore Thee, O my Jesus, hidden beneath the sacramental veil; let my life be hidden, through Thee, in God. *Pater.*

IV. I adore Thee, great God, who art the only way; make me ever to walk in the path of Thy precepts, and after Thy shining example, that so I may arrive at eternal salvation. *Pater.*

V. I adore Thee, O Jesus, true and spiritual life of all who love Thee, give me grace to die to myself, and to live to Thee alone, who didst die for the love of me. *Pater.*

VI. I adore Thee, my dear Redeemer, truth ineffable; enliven, I beseech Thee, and increase my faith, that it may be fruitful in good works. *Pater.*

VII. I adore Thee, O Jesus, divine light of the world; illuminate my mind, that, knowing, I may love Thee, and may come to enjoy Thee eternally in heaven. *Pater.*

VIII. I adore Thee, Divine and loving Shepherd; draw to Thyself this wounded sheep, that it may never more leave Thy fold, to fall into the hands of the infernal wolf. *Pater.*

IX. I adore Thee, Divine Lamb, who, for the sins of the world, didst give Thyself to be slain; grant that I may bear all my sufferings patiently for Thy sake, in satisfaction for my sins. *Pater.*

X. I adore Thee, O Jesus, King of glory, Judge of the living and the dead; make me on earth so to fear Thy justice, that in heaven I may eternally sing Thy mercy. *Gloria Patri.*

Third Decade.—Acts of Thanksgiving.

I. I thank Thee, O Divine Redeemer, that, not content with having for our sakes come upon the earth, Thou hast instituted this adorable Sacrament, that therein Thou mightest remain with us unto the consummation of the world. *Pater.*

II. I thank Thee, O glorious Jesus, that Thou dost veil, beneath the eucharistic species, Thy infinite majesty and beauty, which Thy angels

delight to behold, that so I might have courage to approach the throne of Thy mercy. *Pater.*

III. I thank Thee, O Jesus most loving, that, having made Thyself my food, Thou descendest upon this tongue, which so often has offended Thee, and dost enter within this body, which, alas! has too often deserved to be visited with Thy anger. *Pater.*

IV. I thank Thee, my dear Saviour, that in this ineffable Sacrament Thou unitest me to Thee with so much love that I therein live in Thee, and Thou in me. *Pater.*

V. I thank Thee, O my Jesus, that, giving Thyself to me in this Blessed Sacrament, Thou hast so enriched it with the treasures of Thy love, that Thou hast not, Thou canst not, Thou knowest not, what greater gift to give me. *Pater.*

VI. I thank Thee, O my good Jesus, that not only Thou art become my food, but also in this Blessed Sacrament offerest Thyself a continual sacrifice for my salvation to Thy eternal Father. *Pater.*

VII. I thank Thee, Divine Priest, for that every day Thou dost sacrifice Thyself upon our altars, in adoration and homage to the most Blessed Trinity, and dost supply for our poor and feeble adorations. *Pater.*

VIII. I thank Thee, O my Saviour, because, renewing in this daily sacrifice the very sacrifice of the cross offered on Calvary, Thou dost satisfy the divine justice for us miserable sinners. *Pater.*

IX. I thank Thee, dear Jesus, that Thou hast become the priceless Victim, to merit for me

the fulness of celestial favours. Awaken in me such trust that their abundance may ever more and more descend upon my soul. *Pater.*

X. I thank Thee, my loving Saviour, that Thou art immolated in thanksgiving to God for all His benefits, spiritual and temporal, which He has bestowed upon me, and which I yet hope to receive. *Gloria Patri.*

Three final Aspirations.

I. Jesus, invisible and Divine Head of Thy spouse the Church, who, with Thy blood, hast purified her from all stain, have mercy upon her visible head, *N.*, upon all bishops and pastors (especially *N.* our own bishop), and shed upon them Thy holy Spirit, wherewith Thy apostles and disciples were filled, that they may maintain Thy holy faith pure and untouched, and may spread over the whole world the light of Thy Gospel and of Thy Catholic truth. *Pater.*

II. O Jesus, King of kings, Lord of governors, by whom monarchs do reign, and from whom all earthly power comes, mercifully behold our princes, and those in authority; infuse into them the spirit of Thy divine wisdom, clemency, and justice, so that they may be great with Thee rather than on earth, and may enter with Thee into Thy heavenly kingdom. *Pater.*

III. O Jesus, all merciful, who didst not will the death of a sinner, but that he should be converted, and rise to a spiritual life; triumph, I beseech Thee, over the malice and hardness of all who obstinately offend Thee, so that, acquiring Thy grace in this world, they may become worthy of the glory of Thy heavenly Paradise for all eternity. *Gloria Patri.*

PART V.

Selections from the Ritual of the Church.

Sacrament of Baptism.

BAPTISM is not only the first, but also the most indispensable of the sacraments, inasmuch as it is the only ordinary means whereby we can be cleansed from original sin. At the same time that this sin is remitted, the soul is gifted with habitual and sanctifying grace, and the receiver becomes a child of God and a member of the mystical Body of Christ, which is His Church. Baptism is one of the three sacraments which, as they confer on the soul a character that is indelible, can be received but once. By the practice and tradition of the Church, we know that when an ordinary minister of this sacrament cannot be procured to baptize an infant that is in danger of death, any lay person, either man or woman, may do it; but a father or mother should never baptize their own child, when any other persons can be procured.

When baptism is administered with the usual ceremonies (which is called *solemn baptism*), the person baptized must have a godfather, or godmother, or both; but not more than one of each. The obligation contracted by a sponsor is, to see that the child is, in due time, instructed in the duties of a Christian life, more especially if the parents are negligent in this duty, or are prevented by death.

ORDER OF BAPTISM.

The priest, vested in surplice and violet stole, receives the name of the person to be baptized, and interrogates him by name as follows:

Priest. N., What dost thou ask of the Church of God?

Godfather. Faith.

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P. What does faith obtain for thee ?

G. Life everlasting.

P. If thou wilt enter into life keep the commandments. Thou shalt love the Lord thy God with all thy heart, with all thy soul, and with all thy mind ; and thy neighbour as thyself.

The priest then breathes three times upon the face of the person to be baptized, and says : *Eri ab eo*, &c., which is done to drive the devil away, to give place unto the Holy Spirit, the Paraclete. He then makes the sign of the cross upon the forehead, to signify that a Christian must not be ashamed of the faith of Christ ; and upon the breast, to show that the love of Jesus should reside in the heart. He next lays his hand upon the head, to denote that he has taken possession of the person in the name of the Almighty.

After blessing the salt, which is a symbol of wisdom, he puts a small quantity into the mouth of the person to be baptized, saying, *Receive the salt of wisdom ; let it be to thee a propitiation unto life everlasting*. Making the sign of the cross again upon the forehead of the person, the priest says : *And this sign of the holy cross* ✝ *which we make upon [his] forehead, do thou, accursed devil, never dare to violate*.

After this the priest lays the end of his stole upon the person to be baptized, and admits him into the Church, saying :

P. N., Enter into the temple of God, that thou mayest have part with Christ unto life everlasting.

R. Amen.

When they have entered the Church, the priest, jointly with the person to be baptized, or with the sponsors, if an infant, recites in the vulgar tongue the *Apostles' Creed* and the *Lord's Prayer*.

The priest next exorcises the person to be baptized, and taking spittle from his mouth, applies it with his thumb to the ears of the person, saying, *Ephphetha*, *Be thou*

opened; and to the nostrils, saying, *In adorem suavitatis, For a savour of sweetness.* In a loud voice, adding these words: *Tu autem fuge, Satana, But thou fly, Satan, &c.*

He then interrogates the person to be baptized, or the sponsors, if an infant, as follows:

P. N., Dost thou renounce Satan?

G. I do renounce him.

P. And all his works?

G. I do renounce them.

P. And all his pomps?

G. I do renounce them.

The priest then anoints the person to be baptized on the breast and between the shoulders in the form of a cross and changing the violet stole for a white one, asks by name the person to be baptized;

P. N., Dost thou believe in God the Father Almighty, Creator of heaven and earth?

G. I do believe.

P. Dost thou believe in Jesus Christ, His only Son our Lord, who was born into this world, and suffered for us.

G. I do believe.

P. Dost thou believe in the Holy Ghost, the Holy Catholic Church, the Communion of Saints, the forgiveness of sins, the resurrection of the body, and life everlasting?

G. I do believe.

P. N., Wilt thou be baptized?

G. I will.

Then, the godfather, or the godmother, or both, holding the child, or touching the person to be baptized, the priest takes the water in a small vessel, and pours it therefrom thrice on the head of the child or person in the form of a

cross, at the same time repeating distinctly the words once only :

P. N., Ego te baptizo *P. N.*, I baptise thee
in nomine ✠ Patris, et in the name of the Fa-
Filii, ✠ et Spiritus ✠ ther, ✠ and of the Son,
Sancti. ✠ and of the Holy ✠
Ghost.

After this the priest anoints the person or child on the top of the head in the form of a cross, and then places a white linen cloth upon it, saying :

N., Receive this white garment, and see that thou carry it without stain before the judgment-seat of our Lord Jesus Christ, that thou mayest have eternal life.

R. Amen.

He then gives a lighted candle to the person baptized, or to the godfather (if an infant), saying :

N., Receive this burning light, and keep thy baptism blameless ; observe the Commandments of God, that when the Lord shall come to the nuptials, thou mayest meet Him, together with all the saints, in the heavenly court, and have everlasting life, and live for ever and ever.

R. Amen.

He concludes by saying :

P. N., Go in peace, and the Lord be with you.

R. Amen.

Sacrament of Confirmation.

BRIEF INSTRUCTIONS.

"When the apostles had heard that Samaria had received the word of God, they sent to them Peter and John, who, when they were come, prayed for them that they might receive the Holy Ghost. For he was not as yet come upon any of them; but they were only baptized in the name of the Lord Jesus. Then they laid their hands upon them, and they received the Holy Ghost" (Acts, viii. 14-17.)

CONFIRMATION is a sacrament by which the faithful, who have already been made children of God by their baptism, receive the Holy Ghost by the prayer and the imposition of the hands of the bishops, the successors of the Apostles, in order to their being made strong and perfect Christians, and valiant soldiers of Jesus Christ. It is called *Confirmation* from its effect, which is, to confirm or strengthen those that receive it in the profession of the true faith; to give them such courage and resolution as to be willing rather to die than to turn from it; and to arm them in general against all their spiritual enemies.

2. This sacrament was originally designed and instituted by our Lord for all Christians, and consequently is a divine ordinance, which all are obliged to comply with. It is so necessary, that the neglect of receiving it would be a great sin; more especially in circumstances where persons are exposed to persecution on account of their religion, or to other temptations against faith.

3. The principal effects of this sacrament are, a fortifying grace, in order to strengthen the soul against all the visible and invisible enemies of the faith; and a certain dedication and consecration of the soul by the Holy Ghost, the mark of which dedication and consecration is left in the soul as a character, which can never be effaced.

4. Hence this sacrament can be received but once; and it would be a sacrilege to attempt to receive it a second time; for which reason also the faithful are bound to take extreme care to come to this sacrament duly disposed, lest, if they should be so unhappy as to receive it in mor-

tal sin, they should receive their own condemnation, and run the risk of being deprived for ever of its grace.

5. Now, the dispositions which the Christian must bring with him to receive worthily the Sacrament of Confirmation—must 1, be a purity of conscience, at least from all mortal sin; for which reason he ought to go to confession before he is confirmed; for the Holy Ghost will not come to a soul in which Satan reigns by mortal sin. 2. A sincere desire of giving himself up to the Holy Ghost, to follow the influence of His divine grace, to be His temple for ever, and, by His assistance, to fulfil all the obligations of a soldier of Christ.

6. Hence a Christian ought to prepare himself for this sacrament by fervent prayer, as we find the Apostles prepared themselves for the receiving of the Holy Ghost. "They continued with one accord in prayer," says St. Luke (speaking of the ten days that passed between the Ascension of our Lord and Pentecost), "and they were continually in the temple praising and blessing God." How happy shall they be, who, like them, prepare themselves for the Holy Ghost by these spiritual exercises!

7. The obligations which accompany the character of Confirmation, and which a Christian takes upon himself when he receives this sacrament, are, to bear a loyal and perpetual allegiance to the great King in whose service he enlists himself as a soldier; to be true to his standard, the Cross of Christ, the mark of which he receives on his forehead, to fight his battles against his enemies, the world, the flesh, and the devil; to be faithful unto death; and rather to die than desert from the service, or go over to the enemy by wilful sin. In fine, to live up to the glorious character of a soldier of Christ; and to maintain that interior purity and sanctity which becomes the temple of the Holy Ghost by a life of prayer and a life of love. Where the character of our Confirmation, when we shall bring it before the judgment seat of Christ, shall be found to have been accompanied with such a life as this, it will shine most gloriously in our souls for all eternity; but if, instead of living up to it, we should be found to have been deserters and rebels, and to have violated this sacred character by a life of sin, it will certainly rise up in judgment against us, it will condemn us at the bar of divine justice, it will cast us deeper into the bottomless pit, and be a mark of eternal ignominy and reproach to our souls amongst the damned.

Acts before Confirmation.

An Act of Faith.—O Holy Spirit, I firmly believe that I am about to receive Thee in the Sacrament of Confirmation. I believe it because Thou hast said it, and Thou art the Truth itself.

An Act of Hope.—Relying on Thy infinite goodness, O Holy and Sanctifying Spirit, I confidently hope, that, receiving Thee in the Sacrament of Confirmation, I shall receive the abundance of Thy graces. I trust in Thee that Thou wilt make me a perfect Christian, and that Thou wilt give me strength to confess the faith, even at the peril of my life.

An Act of Charity.—I love Thee, O Holy Spirit, with all my heart, and with all my soul, above all things, because Thou art infinitely good and worthy to be loved. Kindle in my heart the fire of Thy love; and grant that, having received Thee in the Sacrament of Confirmation, I may faithfully perform all the duties of my state to the end of my life.

ORDER OF CONFIRMATION.

The Bishop proceeds to the foldstool, before the altar, or other convenient place, and sits thereon, with his face to the people, holding his pastoral staff in his left hand. Rising up, he stands with his face towards the person to be confirmed, and having his hands joined before his breast (the persons to be confirmed kneeling, and having also their hands joined before their breast), he says :

SPIRITUS Sanctus su- MAY the Holy Ghost
perveniat in vos, et come down upon
virtus Altissimi custo- you, and may the power
diat vos a peccatis. of the Most High pre-
serve you from sins.

R. Amen.

R. Amen.

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Then signing himself, with his right hand, with the sign of the cross from his forehead to his breast, he says :

V. Adjutorium nostrum in nomine Domini. *V.* Our help is in the name of the Lord.

R. Qui fecit cælum et terram. *R.* Who hath made heaven and earth.

V. Domine, exaudi orationem meam. *V.* O Lord, hear my prayer.

R. Et clamor meus ad te veniat. *R.* And let my cry come unto Thee.

V. Dominus vobiscum. *V.* The Lord be with you.

R. Et cum spiritu tuo. *R.* And with thy spirit.

Then, with his hands extended towards the persons to be confirmed, he says :

Oremus.

OMNIPOTENS sempiternus Deus, qui regenerare dignatus es hos famulos tuos ex aqua et Spiritu Sancto, quique dedisti eis remissionem omnium peccatorum ; emitte in eos septiformem Spiritum tuum, sanctum Paraclitum, de cælis.

R. Amen.

V. Spiritum sapientiæ et intellectus.

R. Amen.

Let us pray.

ALMIGHTY, everlasting God, who hast vouchsafed to regenerate these Thy servants by water and the Holy Ghost, and hast given unto them the remission of all their sins, send forth upon them Thy sevenfold Spirit, the Holy Paraclete, from heaven.

R. Amen.

V. The spirit of wisdom and of understanding.

R. Amen.

| | |
|--|---|
| V. Spiritum consilii et fortitudinis. | V. The spirit of coun- sel and of fortitude. |
| R. Amen. | R. Amen. |
| V. Spiritum scientiæ et pietatis. | V. The spirit of know- ledge and of godliness. |
| R. Amen. | R. Amen. |

| | |
|--|--|
| A DIMPLE eos spiritu timoris tui, et con- signa eos signo cru cis Christi, in vitam propitiatus æternam. Per eundem Dominum nostrum Jesum Chris- tum Filium tuum, qui tecum vivit et regnat in unitate ejusdem Spi- ritus Sancti, Deus, per omnia sæcula sæculo- rum. | R EPLENISH them with the spirit of Thy fear, and sign them with the sign of the cross ✕ of Christ, in Thy mercy, unto life eternal. Through the same Thy Son Jesus Christ our Lord, who liveth and reigneth with Thee in the unity of the same Holy Spirit, God, world without end. |
|--|--|

R. Amen.

R. Amen.

The Bishop inquires separately the name of each person to be confirmed, who is presented to him by the godfather or godmother, kneeling; and having dipped the end of the thumb of his right hand in chrism, he says:

| | |
|----------------------------------|--|
| N., signo te signo cru ✕ cis. | N., I sign thee with the sign of the cross ✕. |
|----------------------------------|--|

Whilst saying these words he makes the sign of the cross, with his thumb, on the forehead of the person to be confirmed, and then says:

| | |
|--|--|
| E T confirmo te chris- mate salutis. In nomine Pa✕tris, et Fi- ✕ lii, et Spiritus ✕ Sancti. | A ND I confirm thee with the chrism of salvation. In the name of the Fa✕ther, and of the Son ✕, and of the Holy ✕ Ghost. |
|--|--|

R. Amen.

R. Amen.

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Then he strikes him gently on the cheek, saying :

Pax tecum.

Peace be with thee.

When all have been confirmed, the Bishop wipes with bread-crumbs, and washes his thumb and hands over a basin. Whilst he is washing his hands, the following antiphon is sung or read by the clerks :

| | |
|---|---|
| <p>CONFIRMA hoc, Deus, quod opera- tus es in nobis, a tem- plo sancto tuo quod est in Jerusalem.</p> | <p>CONFIRM, O Lord, that which Thou hast wrought in us, from Thy holy temple, which is in Jerusalem.</p> |
|---|---|

R. Gloria Patri.

R. Glory be to the
Father, &c.

Then the antiphon *Confirma hoc Deus* is repeated ; after which the Bishop, laying aside his mitre, rises up, and standing towards the altar, with his hands joined before his breast, says :

| | |
|--|--|
| <p>V. Ostende nobis, Domine, misericordiam tuam.</p> | <p>V. Show us Thy mercy, O Lord.</p> |
|--|--|

| | |
|--|---|
| <p>R. Et salutare tuum da nobis.</p> | <p>R. And grant us Thy salvation.</p> |
|--|---|

| | |
|--|---------------------------------------|
| <p>V. Domine, exaudi orationem meam.</p> | <p>V. O Lord, hear my prayer.</p> |
|--|---------------------------------------|

| | |
|--|--|
| <p>R. Et clamor meus ad te veniat.</p> | <p>R. And let my cry come unto Thee.</p> |
|--|--|

| | |
|-----------------------------------|-------------------------------------|
| <p>V. Dominus vobis- cum.</p> | <p>V. The Lord be with you.</p> |
|-----------------------------------|-------------------------------------|

| | |
|-----------------------------------|------------------------------------|
| <p>R. Et cum spiritu tuo.</p> | <p>R. And with thy spirit.</p> |
|-----------------------------------|------------------------------------|

Then with his hands still joined before his breast, and all the persons confirmed devoutly kneeling, he says :

GOD, who didst give to Thine Apostles the Holy Spirit, and didst ordain that by them

and their successors He should be delivered to the rest of the faithful, look mercifully on the service of our humility, and grant that the hearts of those whose foreheads we have anointed with the sacred chrism, and signed with the sign of the holy cross, may, by the same Holy Spirit descending upon them, and vouchsafing to dwell therein, be made the temple of His glory. Who, with the Father and the same Holy Spirit, livest and reignest, God, world without end.

R. Amen.

Then he says :

ECCE sic benedicetur **BEHOLD**, thus shall
omnis homo qui ti- every man be bless-
met Dominum. ed that feareth the
Lord.

And turning to the persons confirmed, he makes over them the sign of the cross, saying :

BENE✠**DICAT** vos **MAY** the Lord bless
Dominus ex Sion, ✠ you out of Sion,
ut videatis bona Jeru- that you may see the
salem omnibus diebus good things of Jerusa-
vitæ vestræ, et habeatis lem, all the days of your
vitam æternam. life, and have life ever-
lasting.

R. Amen.

R. Amen.

On returning to your place, after having been confirmed, consecrate some moments to thank God for the graces He has so mercifully bestowed upon you in the Sacrament of Confirmation. Imagine you are among the Apostles after the descent of the Holy Ghost, and join most devoutly in the transports with which they glorified God. Renew your good resolutions; place yourself under the protec-

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tion of the most holy Virgin, praying the august Spouse of the Holy Ghost to obtain for you grace to remain faithful to the divine inspirations, and to perform all that you have promised, for the glory of God and your own salvation.

Prayer.

O LORD, I am about to leave this holy place, in which Thy Holy Spirit hath vouchsafed to visit my soul. Withdraw not Thyself from me, O most Holy Spirit; but let Thy love embrace me on every side. Suffer not that this forehead, on which the holy unction is still fresh, should ever be ashamed of the Gospel of Christ, nor the members of my body, which is now become Thy temple, should ever be dishonoured and defiled by sin. May my heart never resist Thee, O most blessed Spirit, but ever yield to the impressions of Thy grace; for Thou art the Spirit of Wisdom and the Spirit of Strength, and Thou only canst accomplish in me those good desires with which Thou inspirest me. Amen.

Sacrament of Matrimony.

BRIEF INSTRUCTIONS.

THE holy state of Matrimony was instituted by the Almighty in the beginning of the world, and under the law of nature had a particular blessing annexed to it. "God created man to His own image; male and female He created them: And God blessed them, saying, Increase and multiply, and fill the earth" (Gen. i. 27, 28). Under the Mosaic Law, the Almighty more distinctly announced its dignity and obligations. Afterwards, under the Christian Law, our Divine Redeemer sanctified this state still

more, and from a natural and civil contract raised it to the dignity of a sacrament. And St. Paul declared it to be a representation of that sacred union which Jesus Christ had formed with His spouse the Church. "This is a great sacrament; but I speak in Christ and in the Church" (Ephes. v. 32).

This sacrament was instituted by Jesus Christ, in order to bestow on those who enter into the married state a particular grace, to enable them to discharge all the duties required of them. It enables them to live together in union, peace, and love. It strengthens and purifies that natural affection, which, founded on virtue, and sanctioned by religion, can alone constitute the happiness of a married life. It corrects the inconstancy of the human heart; it softens down the asperities of temper, and enables each party to bear with each other's defects, with the same indulgence as if they were their own. It causes them to entertain sentiments of mutual respect, to preserve inviolable fidelity towards each other, and to vanquish every unlawful desire. It gives grace to subdue or regulate the motions of concupiscence, and to avoid every impropriety inconsistent with the sanctity of their state. For there is an innocence and purity as necessary in a married as in a single life. It moreover gives them grace to discharge well that most important duty of training up their children in the fear and love of God. For these duties annexed to the married state cannot be fulfilled without great exertions, nor will those exertions be successful without the blessing and grace of God.

Therefore they who intend to enter into this state ought to proceed with the greatest prudence, and make the best possible preparation, that they may obtain these precious and abundant graces from the Almighty.

1. They ought to implore the Divine assistance, by fervent and devout prayer, to guide them in their choice of a proper person; for on the prudent choice which they make will very much depend their happiness, both in this life and in the next. They should be guided by the good character and virtuous dispositions of the person of their choice, rather than by riches, beauty, or any other worldly considerations, which ought to be but secondary motives.

2. They ought to enter into this holy state with the pure intention of promoting the honour and glory of God, and the sanctification of their own souls; and not from any merely earthly motive, or for sensual gratification.

3. They ought, moreover, to select a person of their own religion; for the Catholic Church has always, by every means in her power, discouraged mixed marriages; and experience shows, that a want of union in faith between the husband and wife is frequently attended with the worst consequences both to themselves and to their children. A Catholic, on marrying a person of another religion, cannot be allowed to enter into an agreement that any of the children shall be brought up in any other than the Catholic faith.

4. Before they make any advance in a matter of such great importance, they ought to ascertain whether there be any impediment to prevent their lawful union; and parents are in duty bound to prevent too great an intimacy between their children and relations within the prohibited degrees of kindred. *First, second, and third cousins are within the prohibited degrees.*

5. They who intend to marry ought to ask the advice of their parents or guardians, &c.

6. Those who keep company with a view to marriage should be careful never to take or allow any indecent familiarities; for these are sinful, and draw down upon them the just indignation of God, in place of that blessing of which they then stand so much in need.

7. It is also advisable, some time previous to their marriage, to inform their director of their intentions, that so he may have time and opportunity to point out to them the preparation most useful for them, and instruct them in the duties and obligations of the state of life into which they propose to enter.

8. They must obtain the pardon of their sins by worthily approaching the Sacrament of Penance; for should they receive matrimony without purity of conscience, they would deprive themselves of the grace of the sacrament, and be guilty of a sacrilegious profanation of this holy institution.

9. The Church, in the General Council of Trent, sess. 24, c. 1, ever solicitous for the welfare of her children, exhorts the faithful before their marriage to receive with devotion the Holy Communion.

10. At the time of marriage, they ought to approach the altar with the greatest decorum and reverence (for there, in the presence of God and His Church, they are about to enter into a solemn contract and engagement, not to be broken but by death); and receive the bene-

diction of God's minister with humble and sincere devotion.

11. When the married couple leave the church, they ought to carry with them feelings of respect for the holy sacrament which they have received, and of gratitude to God for His mercies. They should spend the day in such a manner as not to lose the blessing which they received in the morning. They ought to celebrate their marriage, like holy Thomas, in the house of the Lord, and strive to conduct themselves among their people with as much simplicity and decorum as if Jesus Christ were a guest among them, as He was at the marriage-feast of Cana. They should be particularly careful not to profane the day of their marriage by dissipation or intemperance, or any sinful diversions or indelicate allusions, which are unbecoming at all times, but more particularly on so important and sacred an occasion.

12. They ought frequently to reflect on their duties and obligations, as inculcated in the word of God:

"Husbands, love your wives, as Christ also loved the Church, and delivered Himself up for it. So also ought men to love their wives as their own bodies" (Ephes. v. 25, 28). "Dwelling with them according to knowledge, giving honour to the female as to the weaker vessel, and as to the co-heirs of the grace of life" (1 Peter, iii. 7).

"Let women be subject to their husbands, as to the Lord. Because the husband is the head of the wife, as Christ is the Head of the Church. Therefore, as the Church is subject to Christ, so also let the wives be subject to their husbands in all things" (Ephes. v. 22-24).

THE ORDER OF MATRIMONY.

The priest, vested in a surplice and white stole, accompanied by at least one clerk, to carry the book, and a vessel of holy water, and by two or three witnesses, asks the man and the woman separately, as follows, in the vulgar tongue, concerning their consent. And first he asks the bridegroom, who must stand at the right hand of the woman:

N., wilt thou take *N.*, here present, for thy

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lawful wife, according to the rite of our holy Mother the Church?

R. I will.

Then the priest asks the bride :

N., wilt thou take *N.*, here present, for thy lawful husband, according to the rite of our holy Mother the Church?

R. I will.

Then the woman is given away by her father or friend ; and, if she has never been married before, she has her hand uncovered ; but if she is a widow, she has it covered. The man receives her to keep in God's faith and his own ; and, holding her by the right hand in his own right hand, plights her his troth, saying after the priest as follows :

I, *N.*, take thee *N.*, to my wedded wife, to have and to hold, from this day forward, for better, for worse, for richer, for poorer, in sickness and in health, till death us do part, if holy Church will it permit ; and thereto I plight thee my troth.

Then they loose their hands, and, joining them again, the woman says after the priest :

I, *N.*, take thee *N.*, to my wedded husband, to have and to hold, from this day forward, for better, for worse, for richer, for poorer, in sickness and in health, till death us do part, if holy Church will it permit ; and thereto I plight thee my troth.

Their troth being thus pledged to each other on both sides, and their right hands joined, the priest says :

EGO conjungo vos in **I** JOIN you together in
matrimonium, in **I** marriage, in the name

nomine Patris, ✠ et of the Father, ✠ and
Filii, et Spiritus Sancti. of the Son, and of the
Holy Ghost.

R. Amen.

R. Amen.

Then he sprinkles them with holy water.

This done, the bridegroom places upon the book gold and silver (which are presently to be delivered into the hands of the bride), and also a ring, which the priest blesses, saying.

V. Adjutorium nos- *V. Our help is in the*
trum in nomine Do- *name of the Lord.*
mini.

R. Qui fecit cælum *R. Who hath made*
et terram. *heaven and earth.*

V. Domine, exaudi *V. O Lord, hear my*
orationem meam. *prayer.*

R. Et clamor meus *R. And let my cry*
ad te veniat. *come unto Thee.*

V. Dominus vobis- *V. The Lord be with*
cum. *you.*

R. Et cum spiritu *R. And with thy*
tuo. *spirit.*

Oremus.

Let us pray.

BENEDIC ✠ Domine, **B**LESS, ✠ O Lord,
annulum hunc, quem this ring, which we
nos in tuo nomine ben- bless ✠ in Thy name,
dicimus, ✠ ut quæ cum that she who shall wear
gestaverit, fidelitatem it, keeping true faith
integram suo sponso unto her spouse, may
tenens, in pace et vo- abide in Thy peace and
luntate tua permaneat, will, and ever live in
atque in mutua chari- mutual charity. Through
tate semper vivat. Per Christ our Lord.
Christum Dominum nos-
trum.

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Then the priest sprinkles the ring with holy water in the form of a cross; and the bridegroom, having received the ring from the hand of the priest, gives gold and silver to the bride, and says:

With this ring I thee wed; this gold and silver I thee give; with my body I thee worship; and with all my worldly goods I thee endow.

Then the bridegroom places the ring on the thumb of the left hand of the bride, saying: *In the name of the Father*; then on the second finger, saying: *and of the Son*; then on the third finger, saying: *and of the Holy Ghost*; lastly, on the fourth finger, saying: *Amen*. And there he leaves the ring.

This done, the priest adds;

| | |
|------------------------|----------------------|
| V. Confirma, hoc, | V. Confirm, O God, |
| Deus, quod operatus es | that which Thou hast |
| in nobis. | wrought in us. |

| | |
|-------------------------|---------------------|
| R. A templo sancto | R. From Thy holy |
| tuo quod est in Jerusa- | temple, which is in |
| lem. | Jerusalem. |

| | |
|------------------|---------------------|
| Kyrie eleison, | Lord, have mercy. |
| Christe eleison. | Christ, have mercy. |
| Kyrie eleison. | Lord, have mercy. |

| | |
|------------------------|------------------------|
| Pater noster, etc. Et | Our Father, &c. And |
| ne nos inducas in ten- | lead us not into temp- |
| tationem. | tation. |

| | |
|---------------------|------------------------|
| R. Sed libera nos a | R. But deliver us from |
| malo. | evil. |

| | |
|----------------------|------------------|
| V. Salvos fac servos | V. Save Thy ser- |
| tuos. | vants. |

| | |
|---------------------|----------------------|
| R. Deus meus, sper- | R. Who hope in Thee, |
| antes in te. | O my God. |

| | |
|-------------------------|------------------------|
| V. Mitte eis, Do- | V. Send them help, |
| mine, auxilium de sanc- | O Lord, from the sanc- |
| to. | tuary. |

R. Et de Sion tuere eos. *R.* And defend them out of Sion.

V. Esto eis, Domine, turris fortitudinis. *V.* Be unto them, O Lord, a tower of strength.

R. A facie inimici. *R.* From the face of the enemy.

V. Domine, exaudi orationem meam. *V.* O Lord, hear my prayer.

R. Et clamor meus ad te veniat. *R.* And let my cry come unto Thee.

Oremus.

Let us pray,

RESPICE, quæsumus, Domine, super hos famulos tuos, et institutis tuis, quibus propagationem humani generis ordinasti, benignus assiste, ut qui te autem junguntur, te auxiliante serventur. Per Christum Dominum nostrum. Amen.

LOOK, O Lord, we beseech Thee, upon Thy servants, and graciously assist Thine own institutions, whereby Thou hast ordained the propagation of mankind, that they who are joined together by Thy authority may be preserved by Thy help. Through Christ our Lord. Amen.

After this, if the nuptial benediction is to be given, a Mass is said, *pro sponso et sponsa*, as in the Missal. After the *Pater Noster*, the priest, standing at the Epistle side of the altar, and turning towards the bride and bridegroom, kneeling before the altar, says over them the following prayers:

Let us pray.

BE propitious, O Lord, unto our supplications, and graciously assist Thine own institu-

tions, whereby Thou hast ordained the propagation of mankind, that that which is joined together by Thy authority may be preserved by Thy help. Through Jesus Christ our Lord.

Let us pray.

O GOD, who by the might of Thy power, didst create all things out of nothing ; who, when the beginnings of the universe were set in order, and man was made to the image of God, didst ordain the inseparable assistance of woman, in such wise that Thou gavest beginning to her body out of the flesh of man, teaching thereby that what it had pleased Thee should be formed of one, it should never be lawful to put asunder ; O God, who hast consecrated the bond of matrimony by such an excellent mystery, that in the covenant of marriage Thou wouldst signify the sacrament of Christ and His Church ; O God, by whom woman is joined to man, and society, as ordained from the beginning, is furnished with a blessing, which alone was not removed, either in punishment of original sin, or by the sentence of the deluge ; look mercifully upon this Thy handmaid, who, being now to be joined in wedlock, earnestly desires to be fortified with Thy protection ; may it be to her a yoke of love and peace ; may she marry in Christ, faithful and chaste, and remain a follower of holy women ; may she be amiable to her husband like Rachael, wise like Rebecca, long-lived and faithful like Sara. In none of her deeds may that author of deceit have any power over her ; may she abide firmly knit to the faith and

the commandments; joined unto one bed, may she fly all unlawful approaches; may she fortify her weakness by the strength of discipline; may she be in shamefacedness grave, in modesty venerable, in heavenly doctrines learned; may she be fruitful in offspring, approved and innocent; and attain unto the rest of the blessed and unto the heavenly kingdom; that they both may see their children's children unto the third and fourth generation, and arrive at a desired old age. Through the same Jesus Christ our Lord.

Then the priest, returning to the middle of the altar, says: *Libera nos, &c.*, as usual; and, after he has received the Blood, communicates the newly-married couple and proceeds with the Mass; and having said the *Benedicamus Domino*, or *Ite, Missa est*, before he blesses the people he turns to the bride and bridegroom, and says:

MAY the God of Abraham, the God of Isaac, and the God of Jacob be with you, and Himself fulfil his blessing upon you; that you may see your children's children unto the third and fourth generation; and may afterwards have everlasting life, without end, by the help of our Lord Jesus Christ, who, with the Father and the Holy Ghost, liveth and reigneth, God, world without end. Amen.

Benediction after Childbirth.

WHEN a woman after childbirth comes to the church to give thanks to God, and to ask the priest's benediction, she kneels at the door or entry of the church, holding a lighted candle in her hand; and the priest, vested in a surplice and white stole, sprinkles her with holy water, and then says:

V. Our help is in the name of the Lord.

R. Who hath made heaven and earth.

Ant. She shall receive a blessing from the Lord, and mercy from God her Saviour: for this is the generation of them that seek the Lord.

PSALM XXIII.—*Domini est terra.*

The earth is the Lord's, and the fulness thereof: the compass of the world, and all that dwell therein.

For He hath founded it upon the seas: and prepared it upon the floods.

Who shall ascend into the mountain of the Lord: or who shall stand in His holy place?

He that hath clean hands and a pure heart: that hath not taken his soul in vain, nor sworn deceitfully to his neighbour.

He shall receive blessing from the Lord: and mercy from God his Saviour.

This is the generation of them that seek Him: of them that seek the face of the God of Jacob.

Lift up your gates, O ye princes, and be ye lift up, ye everlasting doors: and the King of Glory shall come in.

Who is this King of Glory? the Lord, strong and mighty: the Lord, mighty in battle.

Lift up your gates, O ye princes, and be ye lift up, ye everlasting doors: and the King of Glory shall come in.

Who is this King of Glory? the Lord of Hosts, He is the King of Glory.

Glory be to the Father.

The Antiphon, *She shall receive*, is repeated.

Then reaching the end of his stole to the woman's hand, the priest introduces her into the church, saying :

Enter into the temple of God, adore the Son of the Blessed Virgin Mary, who giveth thee fruitfulness of offspring.

And she, entering in, kneels before the altar and prays, giving thanks to God for the benefits bestowed upon her, and the priest says :

Lord, have mercy. Christ, have mercy. Lord, have mercy.

Our Father, *secretly*.

V. And lead us not into temptation.

R. But deliver us from evil.

V. Save Thine handmaid, O Lord.

R. Who hopeth in Thee, O my God.

V. Send her help, O Lord, from the sanctuary.

R. And defend her out of Sion.

V. Let not the enemy prevail against her.

R. Nor the son of iniquity approach to hurt her.

V. O Lord, hear my prayer.

R. And let my cry come unto Thee.

Let us pray.

ALmighty, everlasting God, who, through the delivery of the blessed Virgin Mary, hast turned into joy the pains of the faithful in childbirth, look mercifully upon this Thine handmaid, coming in gladness to Thy temple to offer up her thanks: and grant that, after this life, by the merits and intercession of the same Blessed Mary, she may merit to arrive, together with her offspring, at the joys of everlasting happiness.

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Then he sprinkles her with holy water in the form of a cross, saying :

THE peace and blessing of God Almighty, the Father, ✠ and the Son, and the Holy Ghost descend upon thee, and abide for ever. Amen.

NOTE.—This Benediction is not given except to those in lawful wedlock.

Benediction of a Woman in Pregnancy,

WHERE THERE IS DOUBT OF HER SAFETY.

V. Our help is in the name of the Lord.

R. Who hath made heaven and earth.

V. Save Thine handmaid, O Lord.

R. Who hopeth in Thee, O my God.

V. Be unto her, O Lord, a tower of strength.

R. From the face of the enemy.

V. Let not the enemy prevail against her.

R. Nor the son of iniquity approach to hurt her.

V. Send her help, O Lord, from the sanctuary.

R. And defend her out of Sion.

V. O Lord, hear my prayer.

R. And let my cry come unto Thee.

V. The Lord be with you.

R. And with thy spirit.

Let us pray.

ALMIGHTY, everlasting God, who hast given to Thy servants, in the confession of the true faith, to acknowledge the glory of the eternal Trinity, and in the power of majesty to adore the Unity; grant, we beseech Thee, that, by

steadfastness in the same faith, this Thine handmaid may ever be defended from all adversities. Through our Lord, &c.

Let us pray.

LORD God, Creator of all things, strong and terrible, just and merciful, who alone art good and kind; who deliveredst Israel from all evil; who madest whom Thou wouldst chosen fathers, and sanctifiedst them with the gift of Thy Spirit; who, by the co-operation of the Holy Spirit, didst prepare the body and soul of the glorious Virgin Mary, that she might be worthy to be made a fitting habitation of Thy Son; who madest John the Baptist to be filled with the Holy Spirit, and to leap in his mother's womb; accept the sacrifice of a contrite heart, and the fervent desire of Thine handmaid, *N.*, who humbly beseecheth Thee for the preservation of the feeble offspring which Thou hast given her to conceive; preserve Thine handmaid in childbearing, and defend her from all craft and injury of the direful enemy; that, by the helping hand of Thy mercy, her offspring may come safe to this light of day, and may be preserved for holy regeneration, may evermore serve Thee in all things, and may merit to attain unto everlasting life. Through the same Christ our Lord, &c.

may He cause the light of His countenance to shine upon us, and be merciful unto us.

That we may know Thy way upon earth : Thy salvation among all nations.

Let the people praise Thee, O God : let all the people praise Thee.

Let the nations rejoice and be glad : for Thou judgest the people with equity, and rulest the nations upon earth.

Let the people praise Thee, O God, let all the people praise Thee : the earth hath given forth her fruit.

May God, even our God, bless us ; may God bless us : and all the ends of the earth fear Him.

Glory be to the Father.

V. Let us bless the Father and the Son, with the Holy Spirit.

R. Let us praise and highly exalt Him for ever.

V. God shall give His angels charge concerning thee.

R. To keep thee in all Thy ways.

V. O Lord, hear my prayer.

R. And let my cry come unto Thee.

V. The Lord be with you.

R. And with thy spirit.

Let us pray.

VISIT, we beseech Thee, O Lord, all this habitation, and drive all dangers far from it, and from this Thine handmaid ; and let Thy holy angels dwell in it, to preserve her and her offspring in peace ; and let Thy blessing be always upon her ; save them, O Almighty God, and

grant unto them Thy perpetual light. Through our Lord, &c.

R. Amen.

May the blessing of God Almighty, &c.

A Prayer that may be daily said by a Woman in the state of Pregnancy.

O LORD God Almighty, Creator of heaven and earth, who hast made us all out of nothing, and redeemed us by the Precious Blood of Thy only Son; look down upon Thy poor handmaid here prostrate before Thee, humbly imploring Thy mercy, and begging Thy blessing for herself and her child, which Thou hast given her to conceive. Preserve, I beseech Thee, the work of Thy hands; and defend both me and the tender fruit of my womb from all perils and all evils. Grant me in due time a happy delivery, and bring my child safe to the font of baptism, that it may be there happily dedicated to Thee, to love and serve Thee faithfully for ever. But, O my God, I have too much reason to fear, lest my great and manifold sins should hinder Thee from hearing my prayers, and draw down Thy judgments upon me and mine, instead of the mercies for which I pray; and therefore I feel that the first thing I ought to do is to repent from the bottom of my heart for all my offences, humbly confess them, and continually cry to Thee for mercy. I detest, then, all my sins with my whole heart, and desire to lay them all here at Thy feet, to be effaced and destroyed for ever. I renounce and abhor them with my whole soul, because they are infinitely odious to Thee, and I wish that I could expiate them with

tears of blood; I humbly beg Thy pardon for them all, and I wish, with all my heart, that I had never committed them. I here offer myself to make what satisfaction I am able for them; and I most willingly accept of whatever I may have to endure in childbearing, and offer it up now beforehand to Thee for my sins; firmly resolving, by Thy grace, never wilfully to offend Thee any more. Look upon my poor heart, O Lord, and if it be not according to my words, at least I desire it should be so; I desire it should be that contrite and humble heart, which Thou never despisest. In this disposition of soul, and with a lively confidence in Thy mercies, and in the merits of the death and passion of Jesus Christ Thy Son, I renew my most humble petition, and once more beg of Thee, for myself, Thy grace and protection, and a happy delivery; and for my child, that Thou wouldst be pleased to preserve it for the grace of holy baptism, sanctify it for Thyself, and make it Thine for ever. Through the same Jesus Christ, Thy Son, our Lord. Amen.

THE ORDER FOR The Visitation of the Sick.

BRIEF INSTRUCTIONS.

1. IF you are attacked by any serious illness, let your first care be to send for your spiritual physician, and settle the state of your soul. This is much better done in the beginning of sickness than afterwards, when the strength of fever, or the nature of the remedies, may render a person absolutely unfit for so great a work. Sick-

ness is often sent for a punishment of sin, and therefore a sincere repentance and confession of sin are often a more effectual means of recovery than any other.

2. If you have not already made your will, as in prudence you ought, let this also be done in the beginning of your sickness; that so, having settled your temporal affairs, you may apply your soul without disturbance to the spiritual.

3. Engage your best friends to give you timely notice if your illness be dangerous; and not to flatter you with hopes of life, when there are little or no grounds for hope. Make the best you can of that time which, perhaps, is to be your last. Admit but of few visits, not of any discourse but such as may be for your soul's profit.

4. Take proper care of the discharge of your debts, and of all other worldly concerns, upon your death; and thus as much as may be in the beginning of your sickness. Forgive all those who have in any way injured you, and ask pardon of those whom you have injured.

5. Receive your sickness from the hand of God, with a perfect resignation to His holy will, as a just punishment of your offences; frequently offer yourself up to Him, and beg that He will give you patience, and sanctify your sufferings, and that He will accept of all your pains and uneasiness, in union with the sufferings of your Saviour Jesus Christ, in diminution of the punishment due to your sins.

6. Often procure your friends to read to you such prayers as are most fitting and proper for your present condition, especially the Penitential Psalms, the Litanies, Acts of the Love of God, of Patience and Resignation, &c.

7. Have the crucifix, or a picture of Christ crucified, always before your eyes; think often upon His passion, hide yourself in spirit in His wounds, and embrace His feet with all the affection of your soul.

8. Ann, as much as you can, at a penitential spirit during your sickness; often cry to God for mercy, and make frequent acts of contrition for your sins. St. Augustine used to say, that no Christian, however innocent his life might have been, ought to venture to die in any other state than that of a penitent.

A Prayer proper to be daily repeated in time of Sickness.

O LORD Jesus Christ, behold I receive this sickness, with which Thou art pleased to visit me, as coming from Thy fatherly hand. It is Thy will it should be thus with me, and therefore I submit; Thy will be done on earth, as it is in heaven. May this sickness be to the honour of Thy holy name, and for the good of my soul. For this end, I here offer myself with an entire submission to all Thine appointments, to suffer whatever Thou pleasest, as long as Thou pleasest, and in what manner Thou pleasest, for I am Thy creature, O Lord, who have most ungratefully offended Thee; and since my sins have a long time cried aloud to heaven for justice, why should I now complain if I feel Thy hand upon me?

But rebuke me not, O Lord, in Thy fury, nor chastise me in Thy wrath; but have regard to my weakness. Thou knowest how frail I am; that I am nothing but dust and ashes. Deal not with me, therefore, according to my sins, neither punish me according to mine iniquities; but, according to the multitude of Thy most tender mercies, have compassion on me. Oh! let Thy justice be tempered with mercy, and let Thy heavenly grace come to my assistance, to support me under this my illness. Confirm my soul with strength from above, that I may bear with a true Christian patience all the uneasiness, pains, disquiets, and difficulties of my sickness, and that I may cheerfully accept them as the just punishment of my offences. Preserve me

from all temptations, and be Thou my defence against all the assaults of the enemy, that in this illness I may in no way offend Thee; and if this is to be my last, I beseech Thee so to direct me by Thy grace, that I may not neglect nor be deprived of those helps which, in Thy mercy, Thou hast ordained for the good of my soul, to prepare it for its passage into eternity; that, being perfectly cleansed from all my sins, I may believe in Thee, put my whole trust in Thee, love Thee above all things, and, through the merits of Thy death and passion, be admitted into the company of the blessed, where I may praise Thee for ever. Amen.

Short Acts of the most necessary Virtues proper to be inculcated in the time of Sickness.

[**ORD.** I accept this sickness from Thy hands, and entirely resign myself to Thy blessed will, whether it be for life or death. Not my will, but Thine be done; Thy will be done on earth, as it is in heaven.

Lord, I submit to all the pains and uneasiness of this my illness; my sins have deserved infinitely more. Thou art just, O Lord, and Thy judgment is right.

Lord, I offer up to Thee all that I now suffer, or may have yet to suffer, to be united to the sufferings of my Redeemer, and sanctioned by His passion.

I adore Thee, O my God and my All, as my first beginning and last end; and I desire to pay Thee the best homage I am able, and to bow down all the powers of my soul to Thee.

Lord, I desire to praise Thee for ever, in sick-

ness as well as in health ; I desire to join my heart and voice with the whole Church of heaven and earth, in blessing Thee for ever.

I give Thee thanks from the bottom of my heart for all the mercies and blessings bestowed upon me and Thy whole Church, through Jesus Christ Thy Son ; and above all, for having loved me from all eternity, and redeemed me with His Precious Blood. Oh, let not that blood be shed for me in vain !

Lord, I believe all those heavenly truths which Thou hast revealed, and which Thy holy Catholic Church believes and teaches. Thou art the Sovereign Truth, who canst neither deceive nor be deceived ; and Thou hast promised the Spirit of Truth to guide Thy Church into all truth. "I believe in God the Father Almighty," &c. In this faith I resolve, through Thy grace, both to live and die. O Lord, strengthen and increase this my faith.

O my God, all my hopes are in Thee ; and through Jesus Christ, my Redeemer, and through His passion and death, I hope for mercy, grace, and salvation from Thee. In Thee, O Lord, have I put my trust ; Oh, let me never be confounded !

O sweet Jesus, receive me into Thine arms in this day of my distress ; hide me in Thy wounds, bathe my soul in Thy Precious Blood.

I love Thee, O my God, with my whole heart and soul, above all things ; at least, I desire so to love Thee. Oh, come now and take full possession of my whole soul, and teach me to love Thee for ever.

I desire to be dissolved, and to be with Christ.

Oh, when will Thy kingdom come? O Lord, when wilt Thou perfectly reign in all hearts? When shall sin be no more?

I desire to embrace every neighbour with perfect charity for the love of Thee. I forgive, from my heart, all who have in any way offended or injured me, and ask pardon of all whom I have in any way offended.

Have mercy on me, O God, according to Thy great mercy; and according to the multitude of Thy tender mercies, blot out mine iniquity.

Oh, who will give water to my head, and a fountain of tears to mine eyes, that night and day I may weep for all my sins!

Oh, that I had never offended so good a God! Oh, that I had never sinned! Happy those souls that have always preserved their baptismal innocence!

Lord, be merciful to me a sinner: sweet Jesus, Son of the living God, have mercy on me!

I commend my soul to God my Creator, who made me out of nothing; to Jesus Christ my Saviour, who redeemed me with His Precious Blood; to the Holy Ghost, who sanctified me in baptism. Into Thy hands, O Lord, I commend my spirit.

I renounce from this moment, and for all eternity, the devil and all his works; and I abhor all his suggestions and temptations. Oh, suffer not, O Lord, this mortal enemy of my soul to have any power over me, either now or at my last hour. Oh, let Thy holy angels defend me from all the powers of darkness.

Holy Mary, pray for me.

Holy Mary, Mother of grace, Mother of mercy, do thou defend me from the enemy, and receive me at the hour of death.

O holy Angel of God, who art my guardian, stand by me and assist me.

O all ye blessed Angels and Saints of God, pray for me, a poor sinner.

In Suffering.

O LORD Jesus Christ, accept my sufferings, which I desire to unite with Thine, sanctify this affliction, so that every pain I feel may purify my soul, and bring it nearer unto Thee. O Lord Jesus Christ, I beseech Thee to give me such love for Thee, that I may love the very sufferings that will take me sooner to Thee. Only stand Thou by me with Thy supporting grace, and then order for me what Thou pleasest. Come now to my help, and so purify my soul, that it may not require the cleansing fire of purgatory, but fly to the embraces of Thy love for ever. Amen.

A Protestation concerning Death.

O MY God, prostrate in Thy presence, I worship Thee; and I desire to make this declaration as if I were on the point to die, and about to pass from this life to that which shall never end.

O Lord, because Thou art the Truth, and canst not lie, but hast revealed it to the Church, I believe the mystery of the most holy Trinity—Father, Son, and Holy Ghost—three Persons, but only one God, who, judging all men according to their works, awardeth heaven to the

righteous, and hell to sinners. I believe that the Second Person—the Son of God—became man, and died for our salvation. I believe all that the holy Catholic Church believeth and teacheth. “I believe in God, the Father Almighty,” &c.

I thank Thee, O Lord, that Thou hast made me a Christian: and I solemnly declare that in this holy faith I desire to live and to die.

O God, my hope, trusting in Thy promises, I hope to receive from Thy mercy—not through my merits, but through the merits of Jesus Christ—the pardon of my sins, perseverance in Thy Grace, and, after this wretched life, the glory of heaven. And should Satan at my death tempt me to despair at the sight of my sins, I solemnly declare that I will always hope in Thee, my only Lord and Saviour, and that I desire to die in the arms of Thy goodness.

O God, worthy of infinite love, I love Thee with my whole heart, and more than I love myself. I desire to die in an act of love, that so I may continue loving Thee throughout endless ages in heaven. Therefore I ask this love of Thee. And if, O Lord, instead of loving Thee, I have hitherto despised Thine infinite goodness and mercy, I am now sorry for it with my whole heart, and I will die, if Thou wilt help me, bewailing and lamenting, and hating for ever the sins I have committed against Thee. I resolve for the future to die rather than to sin against Thee. For Thy sake I pardon all who have ever offended me. O my God, I cheerfully accept death, and the pains which shall accompany death. I desire to unite them to the sorrows and pas-

sion of our Lord Jesus Christ, and to offer them to the honour of Thy dominion and in satisfaction for my sins. O Lord, for the sake of the great sacrifice of Himself which Thy Son offered on the altar of the cross, accept this sacrifice of my life, which I offer unto Thee. I now, for the moment of my death, resign myself to Thy Divine will, solemnly affirming that I wish to die saying, "Thy will be done."

O crucified Saviour, who, to obtain a good death for me, didst suffer a most painful death, remember me at my last hour; remember that I am one of Thy sheep, which Thou hast purchased with Thine own blood. O Shepherd of my soul, who alone canst guide and comfort me in that hour when I walk through the dark valley of the shadow of death—when no one of this earth shall stand by me—when no friend shall be able to profit me—be with me then; suffer me not to lose Thee for ever—cast me not off from Thee. O beloved Jesus, since I embrace Thee now, receive me then—hide my sins in Thy holy wounds—wash me in Thine immaculate blood. At my last breath, I give Thee my heart, my soul, and my spirit.

O happy suffering, to suffer for Thee! O happy death, to die in Thee!

If Thou, O Lord, wilt receive my soul, O death, where is thy sting! O grave, where is thy victory!

It may be proper also, in time of sickness, to read to the sick person leisurely, and as he is able to bear it, the Passion of Christ, or some meditations on his Passion; the *Miserere*, and other Penitential Psalms; devout acts of contrition, &c., but not too much at once, for that might fatigue him, and do him harm.

THE ORDER FOR Administering the Holy Viaticum.

BRIEF INSTRUCTIONS.

THE Viaticum is the Holy Eucharist administered with the intention of preparing the sick for death. This Blessed Sacrament is indeed the bread of life, of which every good Christian frequently partakes during health; but when the soul is about to pass from the body, there arises a new and peculiar obligation of receiving it. This obligation is founded on the abundant graces which this Holy Sacrament, above all the rest, is capable of imparting, and which are at that time so necessary. It is the safeguard that must preserve the soul on its journey to heaven, it is the pledge of immortal glory. "He that eateth this bread shall live for ever" (St. John, vi.) And so urgent is the obligation of receiving it at the approach of death, that the Church dispenses with her rule in behalf of those who are dangerously sick, and allows them to communicate after having broken their fast. The sick person will, therefore, use his best endeavour to make a worthy preparation for this Blessed Sacrament.

A Short Exercise in preparation for death, which may be used every day.

1. MY heart is ready, O God, my heart is ready: not my will, but Thine be done. O my Lord, I resign myself entirely to Thee, to receive death at the time and in the manner it shall please Thee to send it.

2. I most humbly ask pardon for all my sins committed against Thy sovereign goodness, and repent of them all from the bottom of my heart.

3. I firmly believe whatsoever the holy Catholic Church believes and teaches; and, by Thy grace, I will die in this belief.

4. I hope to possess eternal life by Thy infinite mercy, and by the merits of my Saviour Jesus Christ.

5. O my God, I desire to love Thee as my Sovereign Good, above all things, and to despise this miserable world. I desire to love my neighbour as myself for the love of Thee, and to forgive all injuries from my heart.

6. O my Divine Jesus, how great is my desire to receive Thy sacred Body! Oh, come now into my soul, at least by a spiritual communion! Oh, grant that I may worthily receive Thee before my death! I desire to unite myself to all the worthy Communion which shall be made in Thy holy Church, even to the end of the world.

7. Grant me the grace, O my Divine Saviour, perfectly to efface all the sins I have committed by any of my senses, by applying daily to my soul Thy blessed merits, and the holy unction of Thy Precious Blood.

8. Holy Virgin, Mother of God, defend me from my enemies in my last hour, and present me to Thy Divine Son. Glorious St. Michael, prince of the heavenly host, and thou, my angel guardian, and you, my blessed patrons, intercede for me, and assist me in this last and dreadful passage.

9. O my God, I renounce all the temptations of the enemy, and whatsoever may in any way displease Thee. I adore and accept of Thy divine appointments with regard to me, and entirely abandon myself to them as most just and equitable.

10. O Jesus, my Divine Saviour, be Thou a

Jesus to me, and save me. O my God, hiding myself with an humble confidence in Thy dear wounds, I give up my soul into Thy divine hands. Oh, receive it into the bosom of Thy mercy. Amen.

Communion to the Sick.

The priest, on entering the sick room with the Most Holy Sacrament, says:

Peace be to this house.

R. And to all who dwell therein.

Then, placing the Holy Sacrament on the corporal, on a table with lighted candles, he adores upon his knees, all present doing likewise; after which he takes holy water, and sprinkles the sick person and the bed on which he lies.

He then approaches the sick, and, if necessary, hears his confession, after which is said the *Confiteor*.

Then, again adoring on his knees, he takes the Blessed Sacrament from his pyx, and elevating it, he shows it to the sick person, saying, *Ece Agnus Dei*. (Behold the Lamb of God, &c.), and repeating three times *Domine, non sum dignus*, &c., he says:

Receive, brother (or sister), the viaticum of our Lord Jesus Christ, that He may preserve thee from the malignant enemy, and bring thee to life everlasting. Amen.

But if Communion is not given in the way of *Viaticum*, he pronounces the usual words, *Corpus Domini nostri*.

The Priest then washes his fingers in silence, and the ablution is given to the sick; after which he says:

V. The Lord be with you, &c.

Let us pray.

O HOLY Lord, almighty Father, eternal God, we earnestly beseech Thee that the most

sacred Body of our Lord Jesus Christ Thy Son, which our brother (*or* our sister) has now received, may be to him an eternal remedy, both of body and soul; who liveth and reigneth with Thee, in the unity of the Holy Spirit, God for ever and ever. Amen.

These things done, if a particle of the Sacrament remains, he genuflects, rises, and taking the pyx with the Blessed Sacrament, he makes with it the sign of the cross over the sick person in silence. Returning to the Church, he recites Psalm cxlviii., and other psalms and hymns, as time allows. If no particle of the Sacrament remains, the priest blesses the sick with his hand in the usual way.

THE ORDER OF ADMINISTERING

The Sacrament of Extreme Unction.

On arriving at the place where the sick person lies, the priest, with the holy oil, entering the room, says:

Peace be to this house.

R. And to all who dwell therein.

Then, after placing the oil on a table, being vested in a surplice and purple stole, he offers the sick person a crucifix, to be piously kissed; after which he sprinkles both the chamber and the bystanders with holy water in the form of a cross, saying the *Asperges*. Then he says:

V. Our help is in the name of the Lord.

R. Who hath made heaven and earth.

V. The Lord be with you.

R. And with thy spirit.

Let us pray.

LET there enter, O Lord Jesus Christ, into this house, at the entrance of our humility, everlasting felicity, divine prosperity, serene

gladness, fruitful charity, perpetual health; let the approach of devils flee from this place, let the angels of peace be present therein, and let all malignant discord depart from this house. Magnify, O Lord, upon us Thy holy name, and bless ✠ our conversation; sanctify the entrance of our humility, who art holy and good, and abide with the Father and the Holy Ghost for ever and ever. Amen.

Let us pray and beseech our Lord Jesus Christ, that blessing he may bless ✠ this tabernacle, and all who dwell therein, and give unto them a good angel for a guardian, and make them serve Him, that they may consider the wonderful things out of His law. May He avert from them all adverse powers; may He deliver them from all fear and from all disquiet, and vouchsafe to keep them in health in this tabernacle. Who, with the Father and the Holy Ghost, liveth and reigneth God for ever and ever. Amen.

Let us pray.

HEAR us, O holy Lord, almighty Father, eternal God, and vouchsafe to send Thy holy angel from heaven to guard, cherish, protect, visit, and defend all that are assembled in this house. Through Christ our Lord. Amen.

(These prayers, if time will not permit, may be either wholly or in part omitted). After which is said the *Confiteor*, &c., as at p. 142, except when the Sacrament of Extreme Unction is administered immediately after the receiving of the holy Viaticum.

(Before the priest begins to anoint the sick person, he admonishes the bystanders to pray for him; and when it is convenient to do so, they recite for him the Penitential Psalms, with Litanies; or other prayers, whilst the priest is administering the holy unction); then he says:

In the name of the Father ✠; and of the Son ✠, and of the Holy ✠ Ghost, may all the power of the devil be extinguished in thee, by the imposition of our hands, and by the invocation of all the holy angels, archangels, patriarchs, prophets, apostles, martyrs, confessors, virgins, and all the saints. Amen.

Then dipping a style or his thumb in the holy oil, he anoints the sick man in the form of a cross on the parts mentioned below applying the words of the form as follows :

On the eyes.

Through this holy unction ✠ and through His most tender mercy, may the Lord pardon thee whatever sins thou hast committed by seeing. Amen.

After every unction he wipes the anointed parts with cotton wool.

On the ears.

Through this holy unction ✠ and through His most tender mercy, may the Lord pardon thee whatever sins thou hast committed by hearing. Amen.

On the nostrils.

Through this holy unction ✠ and through His most tender mercy, may the Lord pardon thee whatever sins thou hast committed by smelling.

On the mouth, the lips being closed.

Through this holy unction ✠ and through His most tender mercy, may the Lord pardon thee whatever sins thou hast committed by taste and speech. Amen.

On the hands.

Through this holy unction ✠ and through His most tender mercy, may the Lord pardon thee whatever sins thou hast committed by touch. Amen.

On the feet.

Through this holy unction ✠ and through His most loving mercy, may the Lord pardon thee whatever sins thou hast committed by walking. Amen.

Which being done, the priest says;

Lord, have mercy. Christ, have mercy. Lord, have mercy.

Our Father, *secretly*.

V. And lead us not into temptation.

R. But deliver us from evil.

V. O Lord, save Thy servant.

R. Who hopeth in Thee, O my God.

V. Send him help, O Lord, from the sanctuary.

R. And defend him out of Sion.

V. Be unto him, O Lord, a tower of strength.

R. From the face of the enemy.

V. Let not the enemy prevail against him.

R. Nor the son of iniquity approach to hurt him.

V. O Lord, hear my prayer.

R. And let my cry come unto Thee.

V. The Lord be with you.

R. And with thy spirit.

Let us pray.

L ORD God Almighty, who hast spoken by Thine Apostle James, saying, "Is any man

sick among you? Let him bring in the priests of the Church, and let them pray over him, anointing him with oil in the name of the Lord, and the prayer of faith shall save the sick man; and the Lord shall raise him up: and if he be in sins, they shall be forgiven him;" cure, we beseech Thee, O our Redeemer, by the grace of the Holy Spirit, the languors of this Thy servant who is sick; heal his wounds, and forgive his sins; drive out from him all pains of body and mind, and mercifully restore to him full health, inwardly and outwardly, that, being recovered by the help of Thy mercy, he may return to his former duties. Who, with the Father and the Holy Ghost, livest and reignest God, world without end. Amen.

Let us pray.

LOOK down, O Lord, we beseech Thee, upon Thy servant *N.*, fainting in the infirmity of his body, and refresh the soul which Thou hast created, that, being amended by chastisements, he may feel himself saved by Thy medicine. Through Christ our Lord. Amen.

Let us pray.

O HOLY Lord, almighty Father, eternal God, who, by pouring the grace of Thy blessing upon sick bodies, dost preserve, by Thy manifold goodness, the work of Thy hands, graciously draw near at the invocation of Thy name, that, delivering Thy servant from sickness, and bestowing health upon him, Thou mayest raise him up by Thy right hand, strengthen him by

Thy might, defend him by Thy power, and restore him to Thy holy Church, with all desired prosperity. Through Christ our Lord. Amen.

Lastly, the priest may add some short and salutary admonitions, according to the condition of the person, whereby the sick man may be confirmed to die in the Lord, and may be strengthened to put to flight all the temptations of devils.

THE FORM OF CONFERRING

The Last Blessing and Plenary Indulgence.

On entering the dying person's room, the priest says :

V. Peace be to this house.

R. And to all who dwell therein.

Then is said the *Asperges*, after which the priest says :

V. Our help is in the name of the Lord.

R. Who hath made heaven and earth.

The *Antiphon*.

REMEMBER not, O Lord, the offences of Thy servant (or Thy handmaid), and take not revenge of his sins.

Lord, have mercy. Christ, have mercy. Lord, have mercy.

Our Father, &c.

V. And lead us not into temptation.

R. But deliver us from evil.

V. O Lord, save Thy servant (Thy handmaid).

R. Who hopeth in Thee, O my God.

V. O Lord, hear my prayer.

R. And let my cry come unto Thee.

V. The Lord be with you.

R. And with thy spirit.

Let us pray.

O MOST gracious God, Father of mercies and God of all consolation, who wouldst that none should perish who believe and hope in Thee; according to the multitude of Thy mercies look favourably upon Thy servant *N.*, whom a true Christian faith and hope commend unto Thee. Visit *him* in Thy salvation; and through the passion and death of Thy only-begotten Son, graciously grant unto *him* the pardon and remission of all *his* sins, that *his* soul at the hour of its departure may find in Thee a most merciful judge; and cleansed from every stain in the blood of the same Thy Son, may be worthy to pass to everlasting life. Through the same Christ our Lord.

Then the *Confiteor* being repeated by one of the attendant clerks, the priest says, *Misereatur*, &c., as at p. 133. and then proceeds thus:

MAY our Lord Jesus Christ, Son of the living God, who gave to His blessed Apostle Peter the power of binding and loosing, in His most loving mercy receive thy confession, and restore to thee that first robe which thou didst receive in baptism; and by the faculty given to me by the Apostolic See, I grant to thee a plenary indulgence and remission of all thy sins. In the name of the Father, and of the Son, and of the Holy Ghost.

R. Amen.

Through the most sacred mysteries of man's redemption, may God Almighty remit to thee the pains of the present and the future life, open

to thee the gates of paradise, and bring thee to everlasting joys. Amen.

May God Almighty bless thee; Father, and Son, and Holy Ghost. Amen.

The Recommendation of the Departing Soul.

LORD, have mercy.
Christ, have mercy.

Lord, have mercy.

Holy Mary,

All ye holy Angels and Archangels,

Holy Abel,

All ye choirs of the Just,

Holy Abraham,

St. John Baptist,

St. Joseph,

All ye holy Patriarchs and Prophets,

St. Peter,

St. Paul,

St. Andrew,

St. John,

All ye holy Apostles and Evangelists,

All ye holy disciples of the Lord,

All ye holy Innocents,

St. Stephen,

St. Lawrence,

All ye holy Martyrs,

St. Sylvester,

St. Gregory,

St. Augustin,

All ye holy Bishops and Confessors;

St. Benedict,

Pray for him.

St. Francis,
 All ye holy Monks and Hermits,
 St. Mary Magdalen,
 St. Lucy,
 All ye holy Virgins and Widows,
 All ye men and women, Saints of God,
Intercede for him,
 Be merciful,
Spare him, O Lord.

} Pray, &c.

Be merciful,
Graciously hear us, O Lord.
 Be merciful unto him,
Deliver him, O Lord.

From Thy wrath,
 From the peril of death,
 From an evil death,
 From the pains of hell,
 From all evil,
 From the power of the devil,
 Through Thy Nativity,
 Through Thy Cross and Passion,
 Through Thy Death and Burial,
 Through Thy glorious Resurrection,
 Through Thine admirable Ascension,
 Through the grace of the Holy Ghost the
 Paraclete,

} O Lord, deliver him.

In the day of judgment,
 We sinners,
Beseech Thee, hear us.
 That Thou spare him.
We beseech Thee, hear us.
 Lord, have mercy.
Christ, have mercy.
 Lord, have mercy.

GO forth, O Christian soul, from this world, in the name of God the Father Almighty, who created thee; in the name of Jesus Christ, the Son of the living God, who suffered for thee; in the name of the Holy Ghost, who was poured out upon thee; in the name of the Angels and Archangels; in the name of the thrones and dominations; in the name of the principalities and powers; in the name of the cherubim and seraphim; in the name of the patriarchs and prophets; in the name of the holy apostles and evangelists; in the name of the holy martyrs and confessors; in the name of the holy monks and hermits; in the name of the holy virgins and of all the saints of God; may thy place be this day in peace, and thine abode in holy Sion. Through Christ our Lord. Amen.

O God most merciful, O God most loving kind, O God, who, according to the multitude of Thy mercies, blottest out the sins of the penitent, and graciously remittest the guilt of their past offences; look favourably upon this Thy servant, *N.*, and in Thy mercy hear *him* begging, with the whole confession of *his* heart, for the remission of all *his* sins. Renew

in *him*, O most loving Father, whatsoever hath been corrupted through human frailty, or violated through the deceit of the devil; and associate *him*, as a member of redemption, to the unity of the body of the Church. Have pity, Lord, on *his* sighs; have pity on *his* tears; and admit *him*, whose only hope is in Thy mercy, to the sacrament of Thy reconciliation. Through Christ our Lord. Amen.

I commend thee to Almighty God, dearest *brother*, and commit thee to Him whose creature thou art: that, when thou shalt have paid the debt of humanity by death, thou mayest return to Thy Maker, who formed thee of the dust of the earth. As thy soul goeth forth from the body, may the bright company of angels meet thee; may the judicial senate of apostles greet thee; may the triumphant army of white-robed martyrs come out to welcome thee; may the band of glowing confessors, crowned with lilies, encircle thee; may the choir of virgins, singing jubilees, receive thee; and the embrace of a blessed repose fold thee in the bosom of the patriarchs; mild and festive may the aspect of Jesus Christ appear to thee, and may He award thee

a place among them who stand before Him for ever. Mayest thou never know whatever is terrifying in darkness, dismal in the roaring of flames, or excruciating in torments. May foulest Satan, with his crew, give way before thee; may he tremble at thy coming among angels that attend thee, and flee away into the vast chaos of eternal night. Let God arise, and let His enemies be scattered; let them also that hate Him flee before His face. Like as the smoke vanisheth, so let them fall away; and like as wax melteth before the fire, so let the wicked perish at the presence of God; but let the just revel and exult before Him. May then all the legions of hell be confounded and put to shame, and the ministers of Satan never dare to stop thy way. May Christ, who was crucified for thee, deliver thee from torments. May Christ, who vouchsafed to die for thee, deliver thee from everlasting death. May Christ, the Son of the living God, place thee within the ever-verdant gardens of his paradise, and may He, the true Shepherd, acknowledge thee among His sheep. May He absolve thee from all thy sins, and place thee at His right hand in the lot of His

elect. Mayest thou behold thy Redeemer face to face; and, standing always in His presence, gaze with blessed eyes on the open vision of truth. And set thus among the troops of the blessed, mayest thou enjoy the sweetness of divine contemplation for ever and ever. Amen.

Receive, O Lord, Thy servant into the place of salvation, of which *he* hath no hope but in Thy mercy. *R. Amen.*

Deliver, O Lord, the soul of Thy servant from all the dangers of hell, and from the snares of torment, and from all tribulations. *R. Amen.*

Deliver, O Lord, the soul of Thy servant, as Thou deliveredst Enoch and Elias from the common death of the world. *R. Amen.*

Deliver, O Lord, the soul of Thy servant, as Thou deliveredst Noah from the flood. *R. Amen.*

Deliver, O Lord, the soul of Thy servant, as Thou deliveredst Abraham from Ur of the Chaldeans. *R. Amen.*

Deliver, O Lord, the soul of Thy servant, as Thou deliveredst Job from all his sufferings. *R. Amen.*

Deliver, O Lord, the soul of Thy servant, as Thou deliveredst Isaac from being sacrificed by the hand of his father Abraham. *R. Amen.*

Deliver, O Lord, the soul of Thy servant, as Thou deliveredst Lot from Sodom and from the flame of fire. *R. Amen.*

Deliver, O Lord, the soul of Thy servant, as

Thou deliveredst Moses from the hands of Pharaoh, king of the Egyptians. *R. Amen.*

Deliver, O Lord, the soul of Thy servant, as Thou deliveredst Daniel from the den of lions. *R. Amen.*

Deliver, O Lord, the soul of Thy servant, as Thou deliveredst the three children from the burning fiery furnace, and from the hands of the wicked king. *R. Amen.*

Deliver, O Lord, the soul of Thy servant, as Thou deliveredst Susanna from false accusation. *R. Amen.*

Deliver, O Lord, the soul of Thy servant, as Thou deliveredst David from the hand of King Saul, and from the hand of Goliath. *R. Amen.*

Deliver, O Lord, the soul of Thy servant, as Thou deliveredst Peter and Paul out of prison. *R. Amen.*

And like as Thou deliveredst Thy most blessed Virgin and Martyr, Thecla, from three most cruel torments, so vouchsafe to deliver the soul of this Thy servant, and make it to rejoice with Thee in the delights of heaven. *R. Amen.*

We commend to Thee, O Lord, the soul of Thy servant *N.*, and we beseech Thee, O Lord Jesus Christ, Saviour of the world, that Thou wouldst not refuse to receive into the bosom of Thy Patriarchs a soul for whose sake Thou didst mercifully come down upon earth. Acknowledge, O Lord, Thy creature, not made by strange gods, but by Thee, the only living and true God:

for there is no other God besides Thee, and none that doeth according to Thy works. Rejoice *his* soul, O Lord, with Thy presence, and remember not the iniquities and excesses which, through the violence of anger or the heat of evil passion, *he* hath at any time committed. For although *he* hath sinned, *he* hath not denied the Father, and the Son, and the Holy Ghost, but hath believed, and hath had a zeal for God, and hath faithfully adored the Creator of all things.

Remember not, O Lord, we beseech Thee, the sins of *his* youth and *his* ignorances; but, according to Thy great mercy, be mindful of *him* in the brightness of Thy glory. Let the heavens be opened to *him*, let the angels rejoice with *him*. Receive Thy servant, O Lord, into Thy kingdom. Let St. Michael, the Archangel of God, prince of the armies of heaven, receive *him*. Let the holy angels of God come forth to meet *him*, and conduct *him* to the city of the heavenly Jerusalem. Let the blessed Peter the Apostle, to whom God gave the keys of the kingdom of heaven, receive *him*. Let St. Paul the Apostle, who was counted worthy to be a vessel of election, assist

him. Let St. John, the chosen Apostle of God, to whom were revealed the secrets of heaven, intercede for *him.* Let all the holy Apostles, to whom the Lord gave the power of binding and loosing, pray for *him.* Let all the saints and elect of God, who in this world have suffered torments for the name of Christ, intercede for *him,* that loosed from the bonds of the flesh, *he* may attain unto the glory of the heavenly kingdom, through the grace of our Lord Jesus Christ, who, with the Father and the Holy Ghost, liveth and reigneth for ever and ever. *R. Amen.*

The Last Agony.

When the soul is about to depart from the body, then more than ever ought they who are by to pray earnestly on their knees around the sick man's bed; and if the dying man be unable to speak, the name of Jesus should constantly be invoked, and such words as the following again and again repeated in his ear:

Into Thy hands, O Lord, I commend my spirit.

O Lord Jesus Christ, receive my spirit.

Holy Mary, pray for me.

Holy Mary, mother of grace, mother of mercy, do thou defend me from the

enemy, and receive me at the hour of death.

The soul being departed, the following Responsory may be said.

R. Come to *his* assistance, ye Saints of God; come forth to meet *him*, ye angels of the Lord, receiving *his* soul, offering it in the sight of the Most High.

V. May Christ receive thee, who hath called thee, and may the angels conduct thee to Abraham's bosom.

R. Receiving *his* soul, offering it in the sight of the Most High.

V. Eternal rest give unto *him*, O Lord, and let perpetual light shine upon *him*.

R. Offering it in the sight of the Most High.

V. Lord, have mercy.

R. Christ, have mercy.

V. Lord, have mercy.

Our Father.

V. And lead us not into temptation.

R. But deliver us from evil.

V. Eternal rest give unto *him*, O Lord.

R. And let perpetual light shine upon *him*.

V. From the gate of hell.

R. Deliver *his* soul, O Lord.

V. May *he* rest in peace.

R. Amen.

V. O Lord, hear my prayer.

R. And let my cry come unto Thee.

Let us pray.

TO Thee, O Lord, we commend the soul of Thy servant *N.*, that being dead to the world *he* may live to Thee; and the sins *he* hath committed, through the frailty of *his* mortal nature, do Thou, in Thy most merciful goodness, forgive and wash away. Amen.

The body is then decently laid out, and a light placed before it. A small crucifix is put in the hands of the deceased, upon his breast, or the hands are themselves placed crosswise, while the body is sprinkled with holy water.

PART VI.

A Selection of Litanies.

Litany of our Lord Jesus Christ.

L ORD, have mercy on us.

Christ, have mercy on us.

Lord, have mercy on us.

Jesus, hear us.

Jesus, graciously hear us.

God the Father of heaven,

God the Son, Redeemer of the world,

God the Holy Ghost,

Holy Trinity, one God,

Jesus, Son of the living God,

Jesus, Splendour of the Father,

Jesus, Brightness of eternal light,

Jesus, King of glory,

Jesus, Sun of justice,

Jesus, Son of the Virgin Mary,

Jesus, most amiable,

Jesus, most admirable,

Jesus, the mighty God,

Jesus, Father of the world to come

Jesus, Angel of the great council,

Jesus, most powerful,

Jesus, most patient,

Jesus, most obedient,

Jesus, meek and humble of heart,

Have mercy on us.

Jesus, Lover of chastity,
 Jesus, Lover of us,
 Jesus, God of peace,
 Jesus, Author of life,
 Jesus, Example of virtues,
 Jesus, zealous Lover of souls,
 Jesus, our God,
 Jesus, our Refuge,
 Jesus, Father of the poor,
 Jesus, Treasure of the faithful,
 Jesus, Good Shepherd,
 Jesus, True Light,
 Jesus, Eternal Wisdom,
 Jesus, Infinite Goodness,
 Jesus, Way and Life,
 Jesus, Joy of angels,
 Jesus, King of patriarchs,
 Jesus, Master of the apostles,
 Jesus, Teacher of the evangelists,
 Jesus, Strength of martyrs,
 Jesus, Light of confessors,
 Jesus, Purity of virgins,
 Jesus, Crown of all saints,
 Be merciful unto us : *Spare us, O Jesus.*
 Be merciful unto us : *Hear us, O Jesus.*

Have mercy on us.

From all evil,
 From all sin,
 From Thy wrath,
 From the snares of the devil,
 From the spirit of uncleanness,
 From everlasting death,
 From neglect of Thine inspirations,
 Through the mystery of Thy holy Incarna-
 tion,
 Through Thy Nativity,

Lord Jesus, deliver us.

Through Thy infancy,
 Through Thy most divine life,
 Through Thy labours,
 Through Thy agony and passion,
 Through Thy cross and dereliction,
 Through Thy sufferings,
 Through Thy death and burial,
 Through Thy resurrection,
 Through Thy ascension,
 Through Thy joys,
 Through Thy glory,

Lord Jesus, deliver us.

Lamb of God, who takest away the sins of the world: *Spare us, O Lord Jesus.*

Lamb of God, who takest away the sins of the world: *Hear us, O Lord Jesus.*

Lamb of God, who takest away the sins of the world: *Have mercy upon us, O Lord Jesus.*

Jesus, hear us.

Jesus, graciously hear us.

V. May the Name of the Lord be blessed.

R. From henceforth, now, and for ever.

Let us pray.

O LORD Jesus Christ, who hast said, "Ask, and ye shall receive; seek, and ye shall find; knock, and it shall be opened unto you;" grant unto us Thy suppliants, we beseech Thee, the gift of Thy most divine love, that we may love Thee with our whole hearts and in all our words and works, and never cease from praising Thee: who livest and reignest, world without end. Amen.

Hymn of our Blessed Lady.

KYRIE, eleison.

Kyrie, eleison.

Christe, eleison.

Christe, eleison.

Kyrie, eleison.

Kyrie, eleison.

Christe, audi nos.

Christe, exaudi nos.

Pater de coelis Deus,

Miserere nobis.

Fili Redemptor mundi Deus,
Miserere nobis.Spiritus Sancte Deus,
Miserere nobis.Sancta Trinitas unus Deus,
Miserere nobis.Sancta Maria,
Sancta Dei Genitrix,
Sancta Virgo virginum,Mater Christi,
Mater divine gratiae,Mater purissima,
Mater castissima,
Mater inviolata,
Mater interperata,
Mater amabilis,

LORD, have mercy on us.

Lord, have mercy on us.

Christ, have mercy on us.

Christ, have mercy on us.

Lord, have mercy on us.

Lord, have mercy on us.

Christ, hear us.

Christ, graciously hear us.

God the Father of heaven,
Have mercy on us.God the Son, Redeemer of the world,
Have mercy on us.God the Holy Ghost,
Have mercy on us.Holy Trinity, one God,
Have mercy on us.Holy Mary,
Holy Mother of God,
Holy Virgin of virgins,Mother of Christ,
Mother of divine grace,Mother most pure,
Mother most chaste,Mother inviolate;
Mother undefiled,

Mother most amiable,

Pray for us.

Mater admirabilis,

Mater Creatoris,

Mater Salvatoris,

Virgo prudentissima,
Virgo veneranda,

Virgo prædicanda,

Virgo potens,

Virgo clemens,

Virgo fidelis,

Speculum justitiæ,

Sedes sapientiæ,

Causa nostræ lætitiæ,

Vas spirituale,

Vas honorabile,

Vas insigne devotionis,

Rosa mystica,

Turris Davidica,

Turris eburnea,

Domus aurea,

Fœderis arca,

Janua cœli,

Stella matutina,

Salus infirmorum,

Refugium peccatorum,

Consolatrix afflictorum,

Auxilium Christianorum,

Mother most admirable,

Mother of our Creator,

Mother of our Redeemer,

Virgin most prudent,
Virgin most venerable,

Virgin most renowned,

Virgin most powerful,

Virgin most merciful,

Virgin most faithful,

Mirror of justice;

Seat of wisdom,

Cause of our joy,

Spiritual vessel,

Vessel of honour,

Vessel of singular devotion,

Mystical rose,

Tower of David,

Tower of ivory,

House of gold,

Ark of the covenant,

Gate of heaven,

Morning star,

Health of the weak,

Refuge of sinners,

Comforter of the afflicted,

Help of Christians,

*Ora pro nobis.**Pray for us.*

| | | | |
|--------------------------------------|-------------------------|--|-----------------------|
| Regina angelorum, | } <i>Ora pro nobis.</i> | Queen of angels, | } <i>Pray for us.</i> |
| Regina patriarcharum, | | Queen of patriarchs, | |
| Regina prophetarum, | | Queen of prophets, | |
| Regina apostolorum, | | Queen of apostles, | |
| Regina martyrum, | | Queen of martyrs, | |
| Regina confessorum, | | Queen of confessors, | |
| Regina virginum, | | Queen of virgins, | |
| Regina sanctorum omnium, | | Queen of all saints, | |
| Regina sine labe originali concepta, | | Queen, conceived without original sin, | |

Agnus Dei, qui tollis peccata mundi: *Parce nobis, Domine.* Lamb of God, who takest away the sins of the world: *Spare us, O Lord.*

Agnus Dei, qui tollis peccata mundi: *Exaudi nos, Domine.* Lamb of God, who takest away the sins of the world: *Graciously hear us, O Lord.*

Agnus Dei, qui tollis peccata mundi: *Miserere nobis.* Lamb of God, who takest away the sins of the world: *Have mercy on us.*

Christe, audi nos. *Christe, exaudi nos.* Christ, hear us. *Christ, graciously hear us.*

V. Ora pro nobis, Sancta Dei Genitrix. V. Pray for us, O holy Mother of God.

R. Ut digni efficiamur promissionibus Christi. R. That we may be made worthy of the promises of Christ.

Let us pray.

DEFEND, we beseech Thee, O Lord, by the intercession of Blessed Mary ever-virgin, this Thy family from all adversity ; and mercifully protect us, who prostrate ourselves before Thee with our whole hearts, from the snares of our enemies. Through Christ our Lord. Amen.

Litany of the Most Holy Trinity.

LORD, have mercy on us.
Christ, have mercy on us.
 Lord, have mercy on us.
 Christ, hear us.
Christ, graciously hear us.

God the Father, Creator of heaven and earth,
 God the Son, Redeemer of the world,
 God the Holy Ghost, the Sanctifier,
 Holy Trinity, one God,
 Father, from whom are all things,
 Son, by whom are all things,
 Holy Ghost, in whom are all things,
 Father everlasting,
 Only-begotten Son of the Father,
 Spirit, who proceedest from the Father and the Son,
 Co-eternal Majesty of three Divine Persons,
 Lord God of hosts, who art, who wast, and who art to come,

Have mercy on us.

God most high, to whom alone are due all
 honour and glory,
 Infinite Power, who alone doest great
 wonders,
 Wisdom incomprehensible and love unspeak-
 able,
 Who alone hast immortality, and dwellest
 in light inaccessible,
 In whom we live, and move, and are,
 Whom heaven, and the heaven of heavens
 cannot contain,
 In whose hand is the soul of every living
 thing, and the spirit of all flesh,
 Who openest Thine hand, and fillest every
 living creature with blessing,
 Who hast power to cast body and soul into
 hell,
 Who takest the wise in their own crafti-
 ness, and confoundest the counsel of the
 wicked,
 Who searchest the heart and triest the reins,
 Whose judgments are inscrutable, and whose
 ways are unsearchable,
 Who art the Father of orphans, and the
 Judge of widows,
 Merciful and patient and true, and of much
 compassion,
 Our Protector, and our reward exceedingly
 great,
 King of kings, and Lord of lords,
 Be merciful : *Spare us, O Lord.*
 Be merciful : *Graciously hear us, O Lord.*
 From all sin,
 From all pride and vain glory,
 From avarice and all worldly solicitude,

Have mercy on us.

O Lord,
 &c.

| | |
|---|----------------------------------|
| From the abuse of Thy grace, spiritual sloth, and the forgetfulness of our salva- tion, | } <i>O Lord, deliver us.</i> |
| Through Thine unspeakable goodness and inexhaustible mercy, | |
| Lamb of God, who takest away the sins of the world : <i>Spare us, O Lord.</i> | |
| Lamb of God, who takest away the sins of the world : <i>Graciously hear us, O Lord.</i> | |
| Lamb of God, who takest away the sins of the world, <i>Have mercy on us, O Lord,</i> | |
| Christ, hear us. | |
| <i>Christ, graciously hear us.</i> | |

Let us pray.

O LORD Almighty, who in Three distinct Persons art one God, grant us, we beseech Thee, humbly to believe in Thy mysteries which transcend our understanding, and faithfully to observe Thy precepts even when they go against our corrupt inclinations; that, never opposing our uncertain reasoning to Thine infallible revelations, but continuing until death in entire subjection to Thee, we may at last come to the clear and perfect enjoyment of Thee, who livest and reignest God, world without end. Amen.

Litany of the Sacred Heart.

LORD, have mercy on us.
Christ, have mercy on us.
 Lord, have mercy on us.
 Christ, hear us.
Christ, graciously hear us.

God, the Father of heaven,
 God the Son, Redeemer of the world,
 God the Holy Ghost,
 Holy Trinity, one God,
 Heart of Jesus,
 Heart of Jesus, hypostatically united to the
 Eternal Word,
 Heart of Jesus, Sanctuary of the Godhead,
 Heart of Jesus, Tabernacle of the most holy
 Trinity,
 Heart of Jesus, Temple of all sanctity,
 Heart of Jesus, Fountain of all grace,
 Heart of Jesus, most meek,
 Heart of Jesus, most humble,
 Heart of Jesus, most obedient,
 Heart of Jesus, most chaste,
 Heart of Jesus, Furnace of divine love,
 Heart of Jesus, source of contrition,
 Heart of Jesus, Abyss of wisdom,
 Heart of Jesus, Ocean of goodness,
 Heart of Jesus, Throne of mercy,
 Heart of Jesus, Model of all virtues,
 Heart of Jesus, sorrowful in the garden unto
 death,
 Heart of Jesus, filled with reproaches,
 Heart of Jesus, broken for our sins,
 Heart of Jesus, made obedient even unto
 death on the Cross,
 Heart of Jesus, pierced by a lance,
 Heart of Jesus, Refuge of sinners,
 Heart of Jesus, Strength of the weak,
 Heart of Jesus, Comfort of the afflicted,
 Heart of Jesus, Support of the tempted,
 Heart of Jesus, Perseverance of the Just,
 Heart of Jesus, Hope of the dying,

Have mercy on us.

Heart of Jesus, Joy of the blessed, *Have mercy on us.*

Heart of Jesus, delight of all saints, *Have mercy on us.*

Lamb of God who takest away the sins of the world: *Spare us, O Lord Jesus.*

Lamb of God, who takest away the sins of the world: *Hear us, O Lord Jesus.*

Lamb of God, who takest away the sins of the world: *Have mercy on us, O Lord Jesus.*

Christ, hear us.

Christ, graciously hear us.

Let us pray.

GRANT, we beseech Thee, Almighty God, that we who glorify the most Sacred Heart of Thy beloved Son, and commemorate the singular benefits which His love hath bestowed upon us, may continually increase in the fervour of our devotion, and at length attain to the enjoyment of the rewards obtained for us through His merciful redemption. Amen.

Litany of the Blessed Sacrament.

LORD, have mercy on us.

Christ, have mercy on us.

Christ, hear us.

Christ, graciously hear us.

God, the Father of heaven,
 God the Son, Redeemer of the world,
 God the Holy Ghost,
 Holy Trinity, one God,
 Bread of Life, descended from heaven,
 Hidden God and Saviour,
 Perpetual and perfect Sacrifice,
 Priest and Victim,
 Clean Oblation, and Lamb without spot,
 Hidden Manna, the Food of Angels,
 Special Memorial of the love of God,
 Word made flesh, dwelling within us,
 Mystery of faith, and Chalice of benedic-
 tion,
 Most high and adorable Sacrament,
 True Propitiation for the living and the dead,
 Heavenly Antidote against the poison of sin,
 Commemoration of the Passion of Christ,
 Gift transcending all fulness,
 At once our Feast and our Fellow-guest,
 Sweetest Banquet, at which Angels minister,
 Refreshment of holy souls,
 Bond of charity, and Pledge of future glory,
 Be merciful : *Spare us, O Lord.*
 Be merciful : *Graciously hear us, O Lord.*
 From an unworthy reception of Thy Body
 and Blood,
 From every occasion of sin,
 Through the desire wherewith Thou didst de-
 sire to eat this Passover with thy dis-
 ciples,
 Through the profound humility wherewith
 Thou didst wash their feet,
 Through the ardent charity wherewith Thou
 didst institute this Divine Sacrament,

Have mercy on us.

O Lord, &c.

We sinners,

That Thou wouldst vouchsafe to preserve
and increase our faith, reverence, and
devotion towards this admirable Sacra-
ment,

That Thou wouldst vouchsafe to conduct us
through a true confession of our sins to
a frequent reception of the Holy Eucha-
rist,

That Thou wouldst vouchsafe to impart to
us the precious fruits of this most holy
Sacrament,

Lamb of God, who takest away the sins of the
world: *Spare us, O Lord.*

Lamb of God, who takest away the sins of the
world: *Graciously hear us, O Lord.*

Lamb of God, who takest away the sins of the
world: *Have mercy on us.*

Christ, hear us.

Christ, graciously hear us.

Beseech Thee, hear us.

Let us pray.

O DIVINE Redeemer of our souls, who of Thy
great goodness hast been pleased to leave us
Thy precious Body and Blood in the blessed Sa-
crament of the Altar, we humbly thank Thee for
all the favours Thou hast bestowed upon us; and
we beseech Thee to banish from our hearts all
that is displeasing to Thee, and to be to us and
all those for whom we offer up our prayers a
foretaste of those blessings which Thou re-
servest for Thine Elect in heaven: who livest
and reignest God, world without end. Amen.

Litany of the Passion of our Lord.

L ORD, have mercy on us.

Christ, have mercy on us.

Lord, have mercy on us.

Christ, hear us.

Christ, graciously hear us.

God the Father of heaven,

God the Son, Redeemer of the world,

God the Holy Ghost,

Holy Trinity, one God,

Jesus, so filled with anguish during Thy prayer in the garden, that there came from Thee a sweat of blood,

Jesus, betrayed by the kiss of a traitor into the hands of the wicked, seized and bound like a thief, and abandoned by Thy disciples,

Jesus, sentenced to death by the unjust council of the Jews, led like a malefactor before Pilate, and scorned and derided by Herod,

Jesus, stripped of Thy garments, and scourged at the pillar.

Jesus, crowned with thorns, buffeted, clothed with a purple garment, and in many ways derided and overwhelmed with reproaches,

Jesus, rejected by the Jews, accounted worse than a murderer, and unjustly condemned to the death of the cross,

Jesus, loaded with the cross, and led to the place of execution like a lamb to the slaughter,

Have mercy on us.

Jesus, numbered among thieves, blasphemed
 and derided, and given gall and vinegar
 to drink,
 Jesus, crucified in dreadful torments from the
 sixth to the ninth hour, and obedient un-
 to death,
 Jesus, Thou from whose pierced side there
 flowed forth blood and water,
 Jesus, Lamb of God who takest away the
 sins of the world,
 Jesus, Thou who shalt come again with glory
 to judge the living and the dead,
 V. We adore Thee, O Christ, and we bless
 Thee :
 R. Because by Thy holy cross Thou hast re-
 deemed the world.

Have mercy on us.

Let us pray.

O LORD Jesus Christ, who for the redemption
 of the world, wast pleased to undergo the
 bitter death of the cross, deliver us, we beseech
 Thee, from the pains of hell, and there vouch-
 safe to bring us, where Thou didst conduct the
 penitent thief with Thee crucified, who livest
 and reignest God, world without end. Amen.

Litany of the Holy Ghost.

LORD, have mercy on us.
 Christ, have mercy on us.
 Lord, have mercy on us.
 Christ, hear us.
 Christ, graciously hear us.

God the Father of heaven,
 God the Son, Redeemer of the world,
 God the Holy Ghost,
 Holy Trinity, one God,
 Holy Ghost, who proceedest from the Father
 and the Son,
 Promise of the Father, most loving and most
 bounteous,
 Gift of God most high,
 Ray of heavenly light,
 Consuming fire of burning love,
 Spiritual unction,
 Spirit of wisdom and of understanding,
 Spirit of knowledge and of the fear of the
 Lord,
 Spirit of compunction and of penance,
 Spirit of grace and of prayer,
 Spirit of charity, peace, and joy,
 Spirit of patience and of faithfulness,
 Spirit of modesty and of chastity,
 Holy Ghost, the Sanctifier and the Com-
 forter,
 By whose inspiration holy men have spoken,
 Who didst co-operate in the miraculous con-
 ception of the Son of God,
 Who didst appear in fiery tongues upon the
 disciples of the Lord,
 Who fillest the whole world,
 That Thou wouldst vouchsafe to shed abroad
 Thy light in our minds,
 That Thou wouldst vouchsafe to inflame our
 hearts with the fire of Thy love,
 That Thou wouldst vouchsafe to lead us in
 the way of Thy commandments,
 Lamb of God, who takest away the sins of
 the world: *Spare us, O Lord.*

Have mercy on us.

We beseech, &c.

Lamb of God, who takest away the sins of the world: *Graciously hear us, O Lord.*

Lamb of God, who takest away the sins of the world: *Have mercy on us, O Lord.*

Christ, hear us.

Christ, graciously hear us.

V. Come, O Holy Ghost, fill the hearts of Thy faithful:

R. And kindle in them the fire of Thy love.

Let us pray.

O GOD, who didst give the Holy Ghost to Thine Apostles: give effect, we beseech Thee, to the prayers of Thy people; that to whom Thou hast given faith Thou mayest also impart peace. Through Christ our Lord. Amen.

PART VII.

Miscellaneous Devotions for Public and Private Use.

THE STATIONS, OR THE WAY OF THE CROSS.

STATION I.

Jesus condemned to Death.

V. Adoramus te, V. We adore Thee,
Christe, et benedicimus O Christ, and we bless
tibi. Thee.

R. Quia per sanctam R. Because by Thy
crucem tuam redemisti holy Cross Thou hast
mundum. redeemed the world.

Leaving the house of Caiphas, where He had been blasphemed, and the house of Herod, where He had been mocked, Jesus is dragged before Pilate, His back torn with scourges, His head crowned with thorns; and He, who on the last day will judge the living and the dead, is Himself condemned to a disgraceful death.

Prayer.

IT was for us that Thou didst suffer, O blessed Jesus; it was for our sins that Thou wast condemned to die. Oh! grant that we may detest them from the bottom of our hearts, and by this repentance obtain Thy mercy and pardon.

Act of Contrition.

O GOD, we love Thee with our whole hearts, and above all things, and are heartily sorry that we have offended Thee. May we never offend Thee any more. Oh, may we love Thee without ceasing, and make it our delight to do in all things Thy most holy will.

Pater. Ave. Gloria.

V. Miserere nostri, Domine. R. Miserere nostri.

V. Fidelium animæ, per misericordiam Dei, requiescant in pace. R. Amen.

The procession then moves to the second Station, singing,

| | |
|-----------------------|------------------------|
| Sancta Mater, istud | Holy Mother, pierce |
| agas, | me thro', |
| Crucifixi fige plagas | In my heart each wound |
| | renew |
| Cordi meo valide. | Of my Saviour cruci- |
| | fied. |

Or the following :

From pain to pain, from woe to woe,
With loving hearts and footsteps slow,
To Calvary with Christ we go.

See how His Precious Blood

At every station pours.

Was ever grief like His?

Was ever sin like ours?

STATION II.

Jesus is laden with the Cross.

V. Adoramus te, &c.

R. Quia per sanctam, &c.

A heavy cross is laid upon the bruised shoulders of Jesus. He receives it with meekness, nay, with a secret joy, for it is the instrument with which He is to redeem the world.

O Jesus, grant us, by virtue of Thy cross, to embrace with meekness and cheerful submission the difficulties of our state, and to be ever ready to take up our cross and follow Thee.

The Act of Contrition may be repeated each time.

Pater. Ave. Gloria.

Miserere nostri, &c. Sancta Mater, &c.

STATION III.

Jesus falls the first time under the weight of His Cross.

V. Adoramus te, &c.

R. Quia per sanctam, &c.

Bowed down under the weight of the cross, Jesus slowly sets forth on the way to Calvary, amidst the mockeries and insults of the crowd. His agony in the garden has exhausted His body; He is sore with blows and wounds; His strength fails Him; He falls to the ground under the cross.

O Jesus, who for our sins didst bear the heavy burden of the cross, and didst fall under its weight, may the thought of Thy sufferings make us watchful over ourselves, and save us from any grievous fall into sin.

Pater. Ave. Gloria.

Miserere nostri, &c. Sancta Mater, &c.

STATION IV.

Jesus meets his Most Holy Mother.

V. Adoramus te, &c.

R. Quia per sanctam, &c.

Still burdened with His cross, and wounded yet more by His fall, Jesus proceeds on his way. He is met by his Mother. What a meeting must that have been! What a sword of anguish must have pierced that Mother's heart! What must have been the compassion of that Son for His holy Mother!

O Jesus, by the compassion which Thou didst feel for Thy Mother, have compassion on us, and give us a share in her intercession. O Mary, most afflicted Mother, intercede for us, that, through the sufferings of thy Son, we may be delivered from the wrath to come.

Pater. Ave. Gloria.

Miserere nostri, &c. Sancta Mater, &c.

STATION V.

Jesus is helped by the Cyrenean to carry his Cross.

V. Adoramus te, &c.

R. Quia per sanctam, &c.

As the strength of Jesus fails, and He is unable to proceed, the executioners seize and compel Simon of Cyrene to carry His cross. The virtue of that cross changed the Cyrenean's heart, and from a compulsory task it became a privilege and a joy.

O Lord Jesus, may it be our privilege also to bear Thy cross; may we glory in nothing else;

by it may the world be crucified unto us, and we unto the world ; may we never shrink from sufferings, but rather rejoice if we should be counted worthy to suffer for Thy name's sake.

Pater. Ave. Gloria.

Miserere nostri, &c. Sancta Mater, &c.

STATION VI.

St. Veronica wipes the face of Jesus.

V. Adoramus te, &c.

R. Quia per sanctam, &c.

As Jesus proceeds along the way, covered with the sweat of death, a woman, moved with compassion, makes her way through the crowd, and wipes His face with a handkerchief. As a reward of her piety, the impression of His sacred countenance is miraculously inprinted upon the handkerchief.

O Jesus, may the contemplation of Thy sufferings move us to the deepest compassion, make us hate our sins, and kindle in our hearts more fervent love of Thee. May Thy image be graven on our minds until we are transformed into Thy likeness.

Pater. Ave. Gloria.

Miserere nostri, &c. Sancta Mater, &c.

STATION VII.

Jesus falls beneath His Cross the second time.

V. Adoramus te, &c.

R. Quia per sanctam, &c.

The pain of His wound, and the loss of blood increasing at every step of His way, again His

strength fails Him, and Jesus falls to the ground a second time.

O Jesus, who didst fall a second time beneath the load of our sins and of Thy sufferings for our sins, how often have we grieved Thee by our repeated falls into sin ! Oh, may we rather die than ever offend Thee again !

Pater. Ave. Gloria.

Miserere nostri, &c. Sancta Mater, &c.

STATION VIII.

Jesus consoles the Women of Jerusalem.

V. Adoramus te, &c,

R. Quia per sanctam, &c.

At the sight of the sufferings of Jesus, some holy women in the crowd were so touched with sympathy, that they openly bewailed and lamented Him. Jesus, knowing the things that would befall Jerusalem because of its rejection of Him, turned to them, and said, "Daughters of Jerusalem, weep not for Me, but weep for yourselves and for your children."

O Lord Jesus, we mourn, and will mourn, both for Thee and for ourselves ; for Thy sufferings, and for our sins which caused them. Oh, teach us so to mourn that we may be comforted, and may escape those dreadful judgments which are prepared for all who shall reject or neglect Thee in this life.

Pater. Ave. Gloria.

Miserere nostri, &c. Sancta Mater, &c.

STATION IX.

Jesus falls beneath His Cross the third time.

V. Adoramus te, &c.

R. Quia per sanctam, &c.

Jesus had now arrived almost at the summit of Calvary; but before He reached the spot where He was to be crucified, his strength again fails Him, and He falls the third time, to be again dragged up and goaded onward by the brutal soldiery.

O Lord Jesus, we entreat Thee, by the merits of this Thy third most painful fall, to pardon our frequent relapses and our long continuance in sin; and may the thought of these Thy sufferings make us hate our sins more and more.

Pater. Ave. Gloria.

Miserere nostri, &c. Sancta Mater, &c.

STATION X.

Jesus is stripped of His garments and given gall to drink.

V. Adoramus te, &c.

R. Quia per sanctam, &c.

Arrived at last at the place of sacrifice, they prepare to crucify Him. His garments are torn from His bleeding body, and He, the Holy of Holies, stands exposed to the vulgar gaze of the rude and scoffing multitude.

O Lord Jesus, Thou didst endure this shame for our most shameful deeds. Strip us, we beseech Thee, of all false shame, conceit, and pride, and make us so to humble ourselves

voluntarily in this life, that we may escape everlasting ignominy in the world to come.

Pater. Ave. Gloria.

Miserere nostri, &c. Sancta Mater, &c.

STATION XI.

Jesus is nailed to the Cross.

V. Adoramus te, &c.

R. Quia per sanctam, &c.

The cross is laid upon the ground, and Jesus is stretched upon His bed of death. At one and the same time, He offers His bruised limbs to His heavenly Father in behalf of sinful man, and to His fierce executioners to be nailed by them to the ignominious tree. The blows are struck! the blood gushes forth!

O Jesus, nailed to the cross, fasten to it our hearts also, that they may be united to Thee until death shall strike us with its fatal blow, and with our last breath we shall yield up our souls to Thee.

Pater. Ave. Gloria.

Miserere nostri, &c. Sancta Mater, &c.

STATION XII.

Jesus is raised on the Cross, and dies upon it.

V. Adoramus te, &c.

R. Quia per sanctam, &c.

For three hours Jesus has hung upon His transfixed hands; His blood has run in streams down His body, and bedewed the ground; and, in the midst of excruciating sufferings, He has pardoned his murderers, promised the bliss of Paradise to the good thief, and committed His

Blessed Mother and beloved disciple to each other's care. All is now consummated; and meekly bowing down His head, He gives up the ghost.

O Jesus, we devoutly embrace that honoured cross whereon Thou didst love us even unto death. In that death we place all our confidence. Henceforth let us live only for Thee; and in dying for Thee, let us die loving Thee and in Thy sacred arms.

Pater. Ave. Gloria.

Miserere nostri, &c. Sancta Mater, &c.

STATION XIII.

Jesus is taken down from the Cross.

V. Adoramus te, &c.

R. Quia per sanctam, &c.

The multitudes have left the heights of Calvary, and none remain save the beloved disciple and the holy women, who, at the foot of the cross, are striving to bring consolation to Christ's inconsolable Mother. Joseph of Arimathea and Nicodemus take down the body of her Divine Son from the cross, and deposit it in her arms.

O thou, whose grief was boundless as an unfathomable ocean, Mary, Mother of God, grant us a share in thy most holy sorrow for the sufferings of thy Son, and have compassion on our infirmities. Accept us as thy children with the beloved disciple. Show thyself a Mother to us; and may He, through thee, receive our prayer, who for us vouchsafed to be thy Son.

Pater. Ave. Gloria.

Miserere nostri, &c. Sancta Mater, &c.

STATION XIV.

Jesus is laid in the holy sepulchre.

V. Adoramus te, &c.

R. Quia per sanctam, &c.

The body of her dearly-beloved Son is taken from His Mother, and laid by the disciples in the tomb. The tomb is closed, and in it the lifeless body remains until the hour of its glorious resurrection.

We, too, O God, are ready to go down into the grave whenever it shall please Thee, and in whatsoever manner it shall please Thee, and wheresoever it shall please Thee. Let Thy just decrees be fulfilled ; let our sinful bodies return to the dust from which they came ; but do Thou, in thy great mercy, receive our immortal souls, and when our bodies shall have risen again, place them likewise in Thy kingdom, that we may love and bless Thee for ever and ever. Amen.

Pater. Ave. Gloria.

Miserere nostri, &c. Sancta Mater, &c.

The Rosary of the Most Blessed Virgin Mary.

St. Dominic, the founder of the Order of Friar-Preachers, having recourse to the Blessed Virgin in order to stem the flood of the Albigensian heresy, which was spreading itself like a plague over many countries, but especially over France, instituted, by special revelation from her, in the year 1206, and afterwards effectually promulgated, the

devotion of the Holy Rosary, which ever since has produced the most marvellous results in the Christian world.

The devotion called the Rosary consists of fifteen *Pater nosters* and *Glorias* and one hundred and fifty *Ave Marias*, divided into three parts, each containing five "Decades," or tens; a decade consisting of one *Pater*, ten *Aves*, and a *Gloria*. To each of these decades is assigned one of the principal mysteries of the life of our Saviour, or his Blessed Mother, as matter of meditation, whereon the mind is to exercise itself whilst at prayer, and therefore it is prefixed to every decade.

The fifteen mysteries, as we have said, are divided into three parts, viz., five joyful, five sorrowful, and five glorious mysteries. Now, the method consists in raising corresponding affections in the will during the recital of each decade, such as the devotion of each one may suggest; for example, in the first part, sentiments of *joy* for the coming of our Redeemer; in the second, of *compassion* for the sufferings of our Lord, and *contrition* for our sins, which were the occasion of them; in the third of *thanksgiving* for the exaltation and glory of our Saviour and His Blessed Mother, hoping, through the merits of His passion and her intercession, to be made partakers of their glory. To assist the mind in this exercise, a short meditation and prayer is usually given to be used before and after each decade. In order to say the Rosary well, we must not be satisfied with merely pronouncing the words of the prayers, or with a vague and general reflection on the mysteries, but endeavour to acquire the habit of reciting them with great attention and reverence, at the same time dwelling in a vivid manner upon the different mysteries.

Before beginning the Rosary it is customary to make the sign of the cross, and say:

In the name of the Father, and of the Son, and of the Holy Ghost. Amen.

I believe in God, the Father Almighty, &c.

Glory be to the Father, &c.

After the fifth mystery, in each of the three divisions, is said the *Salve Regina* and the prayers as at p. 378.

In order to animate all the faithful often to have recourse to the Blessed Virgin by using this devotion, Pope Benedict XIII. granted, by his Brief, *Sanctissimus*, of April 13, 1726, to all who say with contrition the whole Rosary of fifteen decades, or the third part of it of five decades :—

1. An indulgence of one hundred days for every *Pater noster* and every *Ave Maria*.

2. A plenary indulgence to all who shall say the third part of it once every day for a year, on any one day in the year after confession and Communion.

The late Sovereign Pontiff, Pius IX., by a decree of the S. Congr. of Indulgences of May 12, 1851, confirmed these indulgences, and granted besides :—

3. An indulgence of seven years and seven quarantines to everyone who with contrition shall say a third part of the Rosary in company with others, either in public or private.

4. A plenary indulgence, on the last Sunday in every month, to all who are in the habit of saying with others, at least three times a week, the said third part of the Rosary; and also that on that Sunday they shall, after Confession and Communion, visit a church or public oratory, and pray there for a time according to the mind of his Holiness.

To gain these indulgences it is requisite that the Rosaries should be blessed by religious of the Order of Friar-Preachers, and that, during the recital of the Rosary, meditation be made on the mysteries of the Birth, Passion, Death, Resurrection, &c., of our Lord Jesus Christ, according to the decree of the S. Congr. of Indulgences of August 12, 1726, approved by the above-named Pope Benedict XIII. Note, moreover, that our Holy Father declared, in his Constitution *Pretiosus*, of May 16, 1727, § 4, that simple people who could not meditate might obtain the indulgence by merely saying the Rosary devoutly.

THE LIVING ROSARY.

To enable all to join the more readily in the recitation of the Rosary, an association has been instituted called the "Living Rosary," the members of which, by reciting daily one decade, enjoy the privileges accorded as above. It is thus arranged: Fifteen persons form themselves into a circle, and divide amongst them by lot the fifteen mysteries. Each recites his Our

Father and ten Hail Marys daily ; and by this means the entire Rosary is gone through by the circle every day. The association was confirmed by a brief of Gregory XVI., January, 1832.

THE FIVE JOYFUL MYSTERIES.

I. THE ANNUNCIATION.

LET us contemplate, in this mystery, how the Angel Gabriel saluted our Blessed Lady with the title, "Full of grace," and declared unto her the Incarnation of our Lord and Saviour Jesus Christ.

Our Father, &c. *once* ; Hail Mary, *ten times* ; Glory, &c. *once*.

By the Archangel's word of love
That announced Thee from above,
By the grace to Mary given,
By thy first descent from heaven,
Child of Mary, hear our cry ;
Thou wert helpless once as *we* ;
Now enthroned in majesty,
Countless angels sing to thee.

The Prayer.

O HOLY Mary, Queen of virgins, by the most high mystery of the Incarnation of Thy beloved Son, our Lord Jesus Christ, by which our salvation was so happily begun, obtain for us, by thy intercession, light to know this so great benefit which He hath bestowed upon us, in vouchsafing to become our brother, and making thee, His own most beloved Mother, to be our Mother also. Amen.

II. THE VISITATION.

LET us contemplate, in this mystery, how the Blessed Virgin Mary, understanding from the angel that her cousin, St. Elizabeth, had conceived, went with haste into the mountains of Judea to visit her, and remained with her for three months.

Our Father, &c., *as before.*

By that journey made in haste
O'er the desert mountain waste;
By that voice whose heav'nly tone
Thrill'd the Baptist in the womb;
Child of Mary, &c.

The Prayer.

HOLY Virgin, most spotless mirror of humility, by that exceeding charity which moved thee to visit thy holy cousin, St. Elizabeth, obtain for us by thy intercession that our hearts may be so visited by thy Most Holy Son, that, being free from all sin, we may praise Him and give thanks for ever. Amen.

III. THE NATIVITY.

LET us contemplate, in this mystery, how the Blessed Virgin Mary, when the time of her delivery was come, brought forth our Redeemer Christ Jesus at midnight, and laid Him in a manger, because there was no room for Him in the inn at Bethlehem.

Our Father, &c.

By thy poor and lowly lot,
By the manger and the grot,
By thy tender feet and hands
Folded in their swaddling bands,
Child of Mary, &c.

The Prayer.

O MOST pure Mother of God, by thy virginal and most joyful delivery, by which thou gavest unto the world thy Son, our Saviour, we beseech thee obtain for us, by thy intercession, grace to lead so pure and holy a life in this world, that we may worthily sing without ceasing, both by day and night, the mercies of thy Son, and His benefits to us by thee. Amen.

IV. THE PRESENTATION.

LET us contemplate, in this mystery, how the most Blessed Virgin Mary, on the day of her purification, presented the Child Jesus in the Temple, where holy Simeon, giving thanks to God, with great devotion, received Him into his arms.

Our Father, &c.

By the joy of Simeon blest,
When he clasp'd Thee to his breast;
By the widow'd Anna's song,
Pour'd amid the wondering throng,
Child of Mary, &c.

The Prayer.

O HOLY Virgin, and admirable mistress and pattern of obedience, who didst present in the Temple the Lord of the Temple, obtain for us, of thy beloved Son, that, with holy Simeon, and devout Anna, we may praise and glorify Him for ever. Amen.

V. THE FINDING OF THE CHILD JESUS IN THE TEMPLE.

LET us contemplate, in this mystery, how the Blessed Virgin Mary, having lost her beloved Son in Jerusalem, sought Him for the space of three days, and at length found Him the fourth day in the Temple, in the midst of the doctors, disputing with them, being then but twelve years old.

Our Father, &c.

By our Lady's glad delight,
In the Temple, at the sight
Of her Child, so young and fair,
Wiser than the wisest there,
Child of Mary, &c.

The Prayer.

MOST Blessed Virgin, more than martyr in thy sufferings, and yet the comfort of such as are afflicted, by that unspeakable joy where-with thy soul was ravished in finding thy beloved Son in the Temple, in the midst of the doctors, disputing with them, obtain of Him for us so to seek Him, and to find Him in the holy Catholic Church, that we may never be separated from Him. Amen.

The Salve Regina.

HAIL, holy Queen, Mother of mercy, our life, our sweetness, and our hope ; to thee do we cry, poor banished children of Eve ; to thee do we send up our sighs, mourning and weeping in this valley of tears. Turn, then, most gracious Advocate, thine eyes of mercy towards us ; and

after this our exile show to us the blessed fruit of thy womb, Jesus; O most clement, most pious, and most sweet Virgin Mary.

V. Pray for us, O holy Mother of God.

R. That we may be made worthy of the promises of Christ.

Let us pray.

HEAR, O merciful God, the prayers of Thy servants, that we who meet together in the society of the most holy Rosary of the Blessed Virgin, Mother of God, may, through her intercession, be delivered by Thee from the dangers that continually hang over us. Amen.

O God, whose only-begotten Son, by his life, death, and resurrection, hast purchased for us the rewards of eternal life, grant, we beseech Thee, that meditating upon these mysteries in the most holy Rosary of the Blessed Virgin Mary, we may imitate what they contain, and obtain what they promise; through the same Christ our Lord. Amen.

THE FIVE SORROWFUL MYSTERIES.

I. THE PRAYER AND SWEAT OF BLOOD OF OUR BLESSED SAVIOUR IN THE GARDEN.

LET us contemplate, in this mystery, how our Lord Jesus Christ was so afflicted for us in the Garden of Gethsemani, that His body was bathed in a sweat of blood, which ran trickling down in great drops to the ground.

Our Father, &c., *once* ; Hail Mary, &c., *ten times* ; Glory, &c. *once*.

By the blood that flow'd from Thee
In Thy grievous agony ;
By the traitor's guileful kiss,
Filling up Thy bitterness,
Jesus, Saviour, hear our cry ;
Thou wert suff'ring once as we ;
Now enthroned in majesty,
Countless angels sing to Thee.

The Prayer.

MOST holy Virgin, more than martyr, by that ardent prayer which thy beloved Son poured forth unto His Father in the garden, vouchsafe to intercede for us, that our passions being reduced to the obedience of reason, we may always, and in all things, conform and subject ourselves to the will of God. Amen.

II. THE SCOURGING OF JESUS AT THE PILLAR.

LET us contemplate, in this mystery, how our Lord Jesus Christ was so cruelly scourged in Pilate's house, the number of stripes they gave Him being about five thousand, as it was revealed to St. Bridget.

Our Father, &c.

By the cords that, round thee cast,
Bound Thee to the pillar fast ;
By the scourge so meekly borne,
By thy purple robe of scorn,
Jesus, Saviour, &c.

The Prayer.

O MOTHER of God, overflowing fountain of patience, by those stripes thy only and most beloved Son vouchsafed to suffer for us, obtain of Him for us grace, that we may know how to

mortify our rebellious senses, and cut off all occasions of sinning with that sword of grief and compassion which pierced thy most tender soul. Amen.

III. THE CROWNING OF JESUS WITH THORNS.

LET us contemplate, in this mystery, how those cruel ministers of Satan plaited a crown of sharp thorns, and most cruelly pressed it on the sacred head of our Lord Jesus Christ.

Our Father, &c.

By the thorns that crown'd Thy head;
By Thy sceptre of a reed;
By Thy foes, on bending knee,
Mocking at Thy royalty,
Jesus, Saviour, &c.

The Prayer.

O MOTHER of our eternal Prince and King of Glory, by those sharp thorns wherewith His most holy head was pierced, we beseech thee that, by thy intercession, we may be delivered here from all motions of pride, and in the day of judgment from that confusion which our sins deserve. Amen.

IV. JESUS CARRYING HIS CROSS.

LET us contemplate, in this mystery, how our Lord Jesus Christ being sentenced to die, bore with great patience the cross, which was laid upon Him for His greater torment and ignominy.

Our Father, &c.

By the people's cruel jeers;
By the holy women's tears;
By Thy footsteps faint and slow,
Weigh'd beneath Thy cross of woe;
Jesus, Saviour, &c.

The Prayer.

O HOLY Virgin, example of patience, by the most painful carrying of the cross, on which thy Son, our Lord Jesus Christ, bore the heavy weight of our sins, obtain for us of Him, by thy intercession, courage and strength to follow His steps, and bear our cross after Him to the end of our lives. Amen.

V. THE CRUCIFIXION.

LET us contemplate, in this mystery, how our Lord Jesus Christ, being come to Mount Calvary, was stripped of His clothes, and His hands and feet most cruelly nailed to the cross, in the presence of His most afflicted Mother.

Our Father, &c.

By Thy weeping Mother's woe;
By the sword that pierced her through
When, in anguish standing by,
On the cross she saw Thee die,
Jesus, Saviour, &c.

The Prayer.

HOLY Mary, Mother of God, as the body of thy beloved Son was for us extended on the cross, so may our desires be daily more and more stretched out in His service, and our hearts wounded with compassion of His most bitter sufferings; and thou, O most Blessed Virgin, vouchsafe to secure for, and with us the work of our salvation, by thy powerful intercession. Amen.

Hail, holy Queen, &c. *as before*, p. 378.

THE FIVE GLORIOUS MYSTERIES.

I. THE RESURRECTION.

LET us contemplate, in this mystery, how our Lord Jesus Christ, triumphing gloriously over death, rose again the third day, immortal and impassible.

Our Father, &c.

By the first bright Easter-day,
When the stone was roll'd away;
By the glory round Thee shed
At Thy rising from the dead,
King of glory, hear our cry;
Make us soon Thy joys to see,
Where, enthroned in majesty,
Countless angels sing to Thee.

The Prayer.

GLORIOUS Virgin Mary, by that unspeakable joy thou receivedst in the resurrection of thy only-beloved Son, we beseech thee obtain of Him for us, that our hearts may never go astray after the false joys of this world, but may be ever and wholly employed in pursuit of the only true and solid joys of heaven. Amen.

II. THE ASCENSION.

LET us contemplate, in this mystery, how our Lord Jesus Christ, forty days after His resurrection, ascended into heaven, attended by angels, in sight of His most holy Mother, and His apostles and disciples, to the great admiration of them all.

Our Father, &c.

By Thy parting blessing giv'n
As Thou didst ascend to heav'n;
By the cloud of living light
That received Thee out of sight,
King of glory, &c.

The Prayer.

O MOTHER of God, comfort of the afflicted, as thy beloved Son, when He ascended into heaven, lifted up His hands, and blessed His Apostles, so vouchsafe, most holy Mother, to lift up thy pure hands to Him for us, that we may enjoy the benefit of His blessing here on earth, and hereafter in heaven. Amen.

III. THE DESCENT OF THE HOLY GHOST.

LET us contemplate, in this glorious mystery, how our Lord Jesus Christ, being seated at the right hand of God, sent (as He had promised) the Holy Ghost upon His Apostles, who, after He ascended, returning to Jerusalem, continued in prayer and supplication with the Blessed Virgin Mary, expecting the performance of His promise.

Our Father, &c.

By that rushing sound of might
Coming down from heaven's height,
By the cloven tongue of fire,
Holy Ghost, our hearts inspire,
King of glory, &c.

The Prayer.

O SACRED Virgin, tabernacle of the Holy Ghost, we beseech thee obtain by thy intercession, that this most sweet Comforter, whom thy beloved Son sent down upon His Apostles, filling them thereby with spiritual joy, may teach us in this world the true way of salvation, and make us walk in the paths of virtue and good works. Amen.

IV. THE ASSUMPTION.

LET us contemplate, in this mystery, how the glorious Virgin, twelve years after the resurrection of her Son, passed out of this world unto Him, and was by Him assumed into heaven, accompanied by the holy angels.

Our Father, &c.

See the Virgin Mother rise;
Angels bear her to the skies;
Mount aloft, imperial Queen,
Plead on high the cause of men.
King of glory, &c.

The Prayer.

MOST prudent Virgin, who, entering into the heavenly palace, didst fill the holy angels with joy and man with hope, vouchsafe to intercede for us in the hour of death, that, being free from the illusions and temptations of the devil, we may joyfully and securely pass out of this temporal state to enjoy the happiness of eternal life. Amen.

V. THE CROWNING OF THE BLESSED VIRGIN.

LET us contemplate, in this mystery, how the glorious Virgin Mary was, with great jubilee and exultation of the whole court of heaven, and particular glory of all the saints, crowned by her Son with the brightest diadem of glory.

Our Father, &c.

Mary reigns upon the throne
Preordained for her alone;
Saints and angels round her sing,
Mother of our God and King.
King of glory, &c.

The Prayer.

O GLORIOUS Queen of all the heavenly citizens, we beseech thee accept this Rosary, which (as a crown of roses) we offer at thy feet; and grant, most gracious Lady, that by thy intercession our souls may be inflamed with so ardent a desire of seeing thee so gloriously crowned, that it may never die in us, until it shall be changed into the happy fruition of thy blessed sight. Amen.

Hail, Holy Queen, &c., p. 378.

THE DEVOTION OF
THE TWELVE MYSTERIES
OF THE
Holy Childhood.

IN order that Christian people may be continually encouraged to meditate upon the Mysteries of the Incarnation, the Nativity, and all the other Mysteries which relate to the Holy Childhood of our Divine Redeemer Jesus Christ, and that they may be brought both to render to Him the thanks that are His due, and to imitate the virtues of which He set an example in His sacred infancy, Pius VII., by the decree (VRBIS et ORBIS) of the Sacred Congregation of Indulgences, dated the 23rd of November, 1819, grants in perpetuity a plenary indulgence on the 25th of each month, to all who, having with due dispositions made their Confession and Communion, shall assist at any church or public oratory in which this devotion is practised, in honour of the Holy Child Jesus,

and shall there venerate the twelve mysteries of His Sacred Infancy, and recite the following prayers, which have been approved by the Sacred Congregation of Rites, in any language, praying according to the intention of the Supreme Pontiff. And Pius VII. aforesaid also grants in perpetuity an Indulgence of 300 days, to be gained once in each day, by all who in private shall devoutly and with a contrite heart practise the aforesaid devotional exercise, which Indulgences may be also applied to the souls in purgatory.

The above exercise of devotion was first set on foot in France by the Fathers of the Oratory. It is now generally practised in Palermo, and Messina, and in Naples, especially by the enclosed Nuns of the Order of St. Elizabeth, in the Church of their Convent of St. Antony; as also in other religious houses and parishes of the kingdom of the Two Sicilies. Moreover, in answer to the supplication of a great number of bishops, vicars-general, and parish priests, Pius VII. aforesaid granted the above-mentioned Indulgences for the intention specified.

Rome, 1841.

FIRST MYSTERY.

The Archangel Gabriel is sent to Nazareth to announce to the Blessed Mary the Incarnation of the Holy Child.

V. O God, come speedily to aid me.

R. O Lord, make haste to help me.

V. Glory be to the Father, and to the Son, and to the Holy Ghost.

R. As it was in the beginning, is now, and ever shall be, world without end.

Amen.

Our Father, &c.

O sweetest Child Jesus, coming down from the bosom of the Father for our salvation, conceived of the Holy Ghost, and not abhorring the womb of a Virgin, Word that wast made

flesh, and took the form of a servant, have mercy upon us.

R. Have mercy upon us, Holy Child Jesus, have mercy upon us.

Hail Mary.

SECOND MYSTERY.

The Blessed Mary goes to visit her cousin Elizabeth.

O sweetest Child Jesus, who in the womb of Thy Virgin Mother didst visit Elizabeth, filling John the Baptist, Thy forerunner, with the Holy Ghost, and sanctifying him while yet in his mother's womb, have mercy upon us.

R. Have mercy, &c.

Hail Mary.

THIRD MYSTERY.

The expectation of the Blessed Mary and St. Joseph is at length fulfilled by the birth of the Holy Child.

O sweetest Child Jesus, for nine months hidden in the womb, expected most anxiously by the Blessed Virgin Mary and St. Joseph, and offered to God the Father for the salvation of the world, have mercy upon us.

R. Have mercy, &c.

Hail Mary.

FOURTH MYSTERY.

The Holy Child is adored by the Shepherds of Bethlehem.

O sweetest Child Jesus, born of the Virgin Mary in Bethlehem, wrapped in swaddling

clothes, laid in a manger, announced by angels, and visited by the shepherds, have mercy upon us.

Hail Mary.

O Jesus! born of Virgin bright,
Immortal glory be to Thee;
Praise to the Father infinite,
And Holy Ghost eternally.

V. Christ is nigh unto us.

R. Come, let us adore.

Our Father.

FIFTH MYSTERY.

The Holy Child is circumcised on the eighth day, and receives the name of Jesus.

O sweetest Child Jesus, wounded in thy circumcision eight days after thy birth, called by the glorious name of Jesus, and sealed both in Thy name and Thy blood to the office of Saviour, have mercy upon us.

R. Have mercy, &c.

Hail Mary.

SIXTH MYSTERY.

The Wise Men come from the East to adore the Holy Child, who is then manifested to the Gentiles.

O sweetest Child Jesus, shown unto the three Wise Men by the guiding of a star, adored by them in Thy Mother's bosom, and presented with mystical gifts, gold, frankincense, and myrrh, have mercy upon us.

R. Have mercy, &c.

Hail Mary.

SEVENTH MYSTERY.

The Holy Child is presented in the Temple at Jerusalem.

O sweetest Child Jesus, presented in the Temple by Thy Virgin Mother, taken up in his arms by holy Simeon, and declared to Israel by Anna the Prophetess, have mercy upon us.

R. Have mercy, &c.

Hail Mary.

EIGHTH MYSTERY.

King Herod, seeking the life of the Holy Child, murders the Innocents at Bethlehem.

O sweetest Child Jesus, sought for to be put to death by the wicked Herod, taken down with Thy Mother by St. Joseph into Egypt, saved from being cruelly murdered, and glorified by the praises of the Holy Innocents, have mercy upon us.

R. Have mercy, &c.

Hail Mary.

O Jesus, born of Virgin bright,
Immortal glory be to Thee;
Praise to the Father infinite,
And Holy Ghost eternally.

V. Christ is nigh unto us.

R. Come, let us adore.

Our Father.

NINTH MYSTERY.

The Sojourn in Egypt.

O sweetest Child Jesus, who stayedst in Egypt with Thy most Holy Mother Mary, and the

holy Patriarch Joseph, until the death of Herod,
have mercy upon us.

R. Have mercy, &c.

Hail Mary.

TENTH MYSTERY.

The Holy Child is brought back to Nazareth.

O sweetest Child Jesus, who didst return
with Thy parents out of Egypt into the land of
Israel, and enduring many hardships by the
way, didst enter the township of Nazareth, have
mercy upon us.

R. Have mercy, &c.

Hail Mary.

ELEVENTH MYSTERY.

*The Holy Child is subject to Mary His Mother and
St. Joseph, in the Holy House at Nazareth.*

O sweetest Child Jesus, who didst live most
holily in the sacred house at Nazareth, subject
to thy parents, wearied with poverty and labour,
and daily growing in years, wisdom, and grace,
have mercy upon us.

R. Have mercy, &c.

Hail Mary.

TWELFTH MYSTERY.

*The Holy Child is found among the Doctors in
the Temple.*

O sweetest Child Jesus, who at the age of
twelve years wast brought to Jerusalem, sought
for by Thy sorrowing parents, and after three
days, to their great joy, found among the Doc-
tors in the Temple, have mercy upon us.

R. Have mercy.

Hail Mary.

During the Octave of the Nativity.

And the Word was made flesh. Alleluia.

And dwelt among us. Alleluia.

N.B.—During the rest of the year Alleluia is omitted.

During the Octave of the Epiphany.

Christ hath manifested Himself to us. Alleluia.

Come, let us adore. Alleluia.

Let us pray.

Almighty and everlasting God, Lord of heaven and earth, who revealest Thyself to little ones, grant, we beseech Thee, that we, duly meditating these most sacred mysteries of Thy Son the Holy Child Jesus, and worthily following the same, may be brought to the kingdom of heaven that is promised unto little ones, through the same Jesus Christ Thy Son our Lord, who liveth and reigneth with Thee in the unity of the Holy Ghost, God for evermore, world without end.

R. Amen.

DEVOTIONS TO

The Sacred Heart of Jesus.

IN the Eucharist Jesus bestows on us the most precious gift which even a God can give—His own Sacred Heart; and the only return He requires from us is, that we should give Him our hearts in exchange. "Son, give me "

thy heart." Determine, then, to respond to the affectionate solicitation of your Saviour. Never let a day pass without performing some pious exercises in honour of His Sacred Heart. Our Lord Himself directed St. Mechtilde to let her first act when she awoke be to salute His Sacred Heart, and to offer Him her own. Frequently during the day make fervent aspirations in honour of the Sacred Heart. Assist devoutly at the Holy Sacrifice of the Mass, and endeavour, as far as lies in your power, to make atonement to Jesus for the many outrages He has received in the sacrament of His love. As the first Friday of the month is in a special manner devoted to honour the Sacred Heart, be careful to consecrate that day to the love of our Blessed Saviour. Choose your name to be enrolled in the "Confraternity of the Sacred Heart of Jesus," which has been enriched by the Holy See with considerable indulgences. The duties are few and easy, and do not bind under pain of sin, but merely under forfeitures of the indulgences. They are but two in number: First, daily to recite, in honour of the Sacred Heart, the *Pater*, *Ave*, and *Credo*, with the following aspiration:

"O Heart of Jesus, grant that I may love thee daily more and more."

Second.—To pass one hour before the Blessed Sacrament on any one day of the year selected by the member on his joining the association; that hour to be spent in prayer, to repair the outrages offered to the Sacred Heart in the Holy Eucharist. Go to Communion on the day of your entrance into the confraternity, in order to gain the plenary indulgence granted on that occasion. Every devotee should have in his house a picture of the Sacred Heart. Our Blessed Lord, speaking on this subject to Mother Mary Margaret, says: "I am much pleased with the devotion the faithful show for My Heart, and for this reason I desire the picture thereof may be drawn and exposed, that by this so amiable a representation the hearts of men may be softened into repentance. I promise that such as, in a more particular manner, honour this picture, shall partake more amply of those graces with which My Heart is replenished."

We find in the Hearts of Jesus and Mary, light, love, fortitude, resignation, zeal, patience, peace, and rest.

SALUTARY PRACTICES.

1. Carefully avoid all sin, for it is the only cause of sorrow to the Hearts of Jesus and Mary.
2. Perform all your devotions and actions in union with the Hearts of Jesus and Mary.
3. Beg all graces through their intercession, repeating frequently, and especially in time of temptation, the prayer, "Sweet Hearts of Jesus and Mary, be my refuge."

PROMISES MADE BY OUR BLESSED SAVIOUR

To Mother Mary Margaret in favour of those who are devoted to His Sacred Heart.

1. I shall give them all the graces necessary for their salvation.
2. I shall give peace in their families.
3. I shall console them in all their troubles.
4. I shall be their assured refuge during life, and especially in death.
5. I shall pour abundant benedictions on all their enterprises.
6. Sinners shall find in My Heart the source and infinite ocean of mercy.
7. Tepid souls shall become fervent.
8. Fervent souls shall be specially elevated to a great perfection.
9. I shall bless the houses where the representation of My Sacred Heart shall be exposed.
10. I shall give to priests the grace to touch the most hardened hearts.
11. Those who shall propagate this devotion shall have their names written on My Heart, and it shall never be effaced.

Act of Reparation of Honour to the Sacred Heart.

To be made on the Feast itself, or at any other time, in presence of the Blessed Sacrament.

O MOST amiable and adorable Heart of Jesus, centre of all hearts, glowing with charity, and inflamed with zeal for the interests of Thy Father and the salvation of mankind!

O Heart, ever sensible of our misery, and ever in motion to redress our evils; the real victim of love in the Holy Eucharist, and a propitiatory sacrifice for sin on the altar of the cross; since the generality of Christians make no other return for these Thy mercies than contempt of Thy favours, forgetfulness of their obligations, and ingratitude to Thee, the best of benefactors, is it not just that we, Thy servants, penetrated with a deep sense of such indignities, as far as is in our power, enter on a due and satisfactory reparation of honour to Thy most sacred Majesty? Humbled, therefore, in mind before heaven and earth, we solemnly declare our sincere detestation and abhorrence of such conduct. Inexpressible, we know, was the bitterness with which the multitude of our sins overwhelmed Thy tender Heart; insufferable the weight of our iniquities, which pressed thy face to the earth in the Garden of Olives; and insurmountable Thy anguish, when, expiring with love, grief, and agony on Mount Calvary, in Thy last breath Thou wouldst reclaim sinners to their duty and repentance. This we know, O dear Redeemer, and would most willingly redress these Thy sufferings by our own, or share with Thee in Thine.

O merciful Jesus, ever present on our altars, and with a heart open to receive all who labour and are burdened! O adorable Heart of Jesus, source of true contrition, impart to our hearts the true spirit of penance, and to our eyes a fountain of tears, that we may bewail our sins and those of the world. Pardon, Divine Jesus, all the injuries, reproaches, and outrages offered

to Thee through the course of Thy holy life and bitter passion. Pardon all the impieties, irreverences, and sacrileges which have been committed against Thee in the Sacrament of the Eucharist from its first institution. Graciously receive the small tribute of our sincere repentance as an agreeable offering in Thy sight, in requital for the benefits we daily receive from the altar, where Thou art a living and continual sacrifice, and in union with that bloody holocaust Thou didst present to Thy Eternal Father on Mount Calvary. Divine Jesus, give Thy blessing to the ardent desire we now entertain, and the holy resolution we have taken, of ever loving and adoring Thee in Thy sacrament of love, the Eucharist, thus to repair, by a true conversion of heart and zeal for Thy glory, our past negligences and infidelity. Be thou, O adorable Heart, who knowest the clay of which we are formed, be Thou our mediator with Thy Heavenly Father, whom we have so grievously offended ; strengthen our weakness, confirm our resolution, and with Thy charity, humility, meekness, and patience, cover the multitude of our iniquities : be Thou our support, our refuge, and our strength, that nothing henceforward, in life or in death, may separate us from Thee. Amen.

Act of Consecration.

O SACRED Heart of Jesus, to Thee I devote and offer up my life, thoughts, words, actions, pains, and sufferings. My entire being shall henceforward only be employed in loving, serving, honouring, and glorifying Thee. Be

Thou, O Most Sacred Heart, the sole object of my love, the protector of my life, the pledge of my salvation, and my secure refuge at the hour of death. Be Thou, also, O most bountiful Heart, my justification at the throne of God, and screen me from His anger, which I have so justly merited. In Thee I place all my confidence, and, convinced as I am of my own weakness, I rely entirely on Thy compassionate mercy. Annihilate in me all that is displeasing and offensive to thy pure eyes. Imprint Thyself like a divine seal on my heart, that I may ever remember my obligations, and never be separated from Thee. May my name, also, I beseech Thee, by Thy tender goodness, ever be fixed and engraved in Thee, O Book of Life; and may I be a victim consecrated to Thy glory, ever burning with the flames of Thy pure love, both in time and in eternity. In this I place all my happiness; this is all my desire, to live and die in no other quality but that of Thy devoted servant. Amen.

Offering to the Sacred Heart.

I [N.], desirous to make the best return in my power for Thy benefits, and the most ample atonement for my transgressions, give Thee my heart, and consecrate my whole being to Thee, O amiable Jesus; and I purpose, with the assistance of Thy grace, never more to offend Thee.

Indulgences: 100 days once a day; plenary, once a month, to those who every day for a month recite it daily before a picture of the Sacred Heart, provided that, after Confession and Communion, they pray for the intention of the Sovereign Pontiff.

Acts of Adoration to the Sacred Heart of Jesus.

I.—The Word was made Flesh, and dwelt amongst us.

ETERNAL Word, made man for the love of us, humbly prostrate at Thy feet, we adore Thee with our whole mind, and with the most profound veneration. To make amends for our ingratitude for so great a benefit, we unite in sincerity of heart with all those who love Thee, and offer Thee our most humble and affectionate thanksgivings. Deeply sensible of that excess of humility, goodness, and sweetness, which we acknowledge in Thy Divine Heart, we petition Thee for Thy grace to imitate these virtues, so pleasing to Thee.

Our Father, &c. Hail Mary, &c. Glory be to the Father, &c.

II.—He was crucified also for us, suffered under Pontius Pilate, and was buried.

JESUS, our admirable Redeemer, humbly prostrate at Thy feet, we adore Thee with our whole mind, and with the most profound veneration. To testify the grief which we feel for our past insensibility to all the outrages and sufferings which Thy most loving Heart made Thee endure for our salvation, in Thy bitter passion and death, we unite in sincerity of heart with all those who love Thee, in order that we may thank Thee with our whole soul. We admire the infinite patience and generosity of Thy Divine Heart, and petition Thee to replenish our hearts with that spirit of Christian mortification which may make us courageously em-

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brace sufferings, and fix our great consolation and all our glory in Thy cross.

Our Father, &c. Hail Mary, &c. Glory be to the Father, &c.

III.—Thou hast given them bread from heaven, which
abounds with all delights.

O JESUS, inflamed with love of us, humbly prostrate at Thy feet, we adore Thee with our whole mind, and with the most profound veneration. In order to make atonement for the outrages which Thy Divine Heart daily receives in the most Blessed Sacrament of the Altar, we unite in sincerity of heart with all those who love Thee, and render Thee the most affectionate thanksgivings. We love, in Thy Divine Heart, that intensely burning love which Thou entertainest for Thy Eternal Father, and humbly beseech Thee to inflame our hearts with an ardent love of Thee and of our neighbour.

Our Father, &c. Hail Mary, &c. Glory be to the Father, &c.

Finally, O most amiable Jesus, we beseech Thee, by the sweetness of Thy most Sacred Heart, to convert sinners, to comfort the afflicted, to assist the agonising, and to afford relief to the holy souls suffering in purgatory. Unite our hearts in the bonds of true peace and charity, deliver us from an unprovided death, and grant that we may die in holiness and tranquillity of mind. Amen.

V. Heart of Jesus, burning with love of us.

R. Inflame our hearts with love of Thee.

Let us pray.

GRANT, we beseech Thee, Almighty God, that we who glory in the Most Sacred Heart of Thy beloved Son, and bear in mind the exceeding great benefits of His charity towards us, may delight in the good conferred on us, and enjoy its effects: through the same Christ our Lord. Amen.

O Divine Heart of Jesus, I adore Thee with all the powers of my soul; I consecrate them to Thee for ever, with all my thoughts, words, and actions, and my whole self. I desire to adore Thee, to love Thee, and to glorify Thee, in the same manner, as far as possible, as Thou dost adore, love, and glorify Thy Eternal Father. Be Thou, I beseech Thee, the restorer of my weakness, and the protector of my life, my refuge, and my asylum at the hour of my death. I conjure Thee, by the sighs and anguish in which Thou wert immersed for me during the whole course of Thy mortal life, to grant me a true contrition for my sins, a contempt of earthly things, an ardent desire of eternal glory, a confidence in Thy infinite merits, and final perseverance in Thy grace.

O Heart of Jesus, all love, I offer Thee these humble prayers for myself, and for all those who unite in spirit with me in adoring Thee. Vouchsafe, through Thy infinite goodness to receive and hear them; above all, for him who among us shall first depart this mortal life. O amiable Heart of my Saviour, pour down upon him, in the agony of death, Thy interior consolations; receive him into Thy sacred wounds; purify

him from every defilement in this furnace of love, that Thou mayest grant him admittance into Thy glory, where he may become intercessor, before Thy presence, for all those who remain in this exile.

O most holy Heart of my dearly beloved Jesus, I desire to renew and to offer thee these acts of adoration, and these prayers, every moment I breathe, to the end of my life, for myself, a miserable sinner, and for all who are associated with me to adore Thee. I recommend to Thee, O my Jesus, the Holy Catholic Church, thy beloved spouse, and our true mother; also, the souls who are undergoing thy justice, and all poor sinners, the afflicted, the agonising, and all mankind. Do not permit Thy blood, poured out for them, to become useless to them. Vouchsafe, finally, to apply it for the relief of the souls in purgatory, and for those in particular who, during life, were wont devoutly to adore Thee.

O most amiable heart of Mary, the most pure of all hearts of creatures, and the most replete with the love of the Heart of Jesus, at the same time most merciful towards us, poor sinners, obtain for us, from the Heart of our Redeemer, the graces we ask of thee. Mother of mercy, one look from thee, one only movement of thy heart, burning with love for that of Jesus, thy Divine Son, can fully console us. Grant us, therefore, this favour; and then this Divine Heart of Jesus, through the filial love which it bore, and always will bear towards thee, shall not fail to hear and answer our request. Amen.

Indulgences: 300 days once a day. Plenary, on the usual conditions, once a month, for those who have said

them daily during the month. Applicable to the souls in purgatory.

Visit to a Picture of the Sacred Heart.

To increase devotion to the most Sacred Heart of Jesus Pope Pius VII. granted to the faithful:—

An indulgence of seven years and seven quarantines, as often as, with contrite hearts and devotion, they visit a representation of the Sacred Heart of Jesus, exposed for public veneration at any church, oratory, or altar, and pray there for a time according to the intention of the Pope Applicable to the souls in purgatory.

Prayer to the Sacred Heart when the clock strikes.

ST. GERTRUDE.

O MOST sweet Jesus, I commend to Thy Divine Heart all that I have done in the hour that is gone, to be cleansed and purified, and offered to God the Father for his eternal praise. And whatsoever I shall do in the hour that is beginning, I resolve to do simply and purely for the glory of God and for the salvation of all mankind, in union with Thy passion. Amen.

To the Blessed Sacrament and Sacred Heart of Jesus.

BEHOLD, O most loving Jesus, the wonderful extent of Thy excessive charity! Thou hast prepared for me, of Thy sacred flesh and most precious blood, a divine banquet, where Thou givest me Thyself without reserve. Who has urged Thee to this excess of love? Assuredly no other than Thy own most loving Heart. O adorable Heart of my Jesus, most ardent furnace of divine love, receive my soul into Thy most

sacred wound, in order that, in this school of charity, I may learn to make a return of love to that God who has given me such admirable proofs of his love.

Indulgence: 100 days, once a day. Applicable to the souls in purgatory.

Nine Elevations to the Sacred Heart.

1. **H**EART of Jesus, perfect adorer of God, teach me to adore the Father with you and by you.
2. Heart of Jesus, burning with love of me, inflame me with your divine love.
3. Heart of Jesus, only victim worthy of God, unite me to your divine sacrifice.
4. Heart of Jesus, overwhelmed with bitterness for the sins of men, break my heart with sorrow for my sins.
5. Heart of Jesus, sovereignly humble, annihilate my pride.
6. Heart of Jesus, perfect model of meekness, inspire my heart with this salutary virtue.
7. Heart of Jesus, infinitely pure and without stain, give me an inviolable purity of body, mind, and heart.
8. Heart of Jesus, consumed with zeal for the glory of the Father, animate my heart with an ardent zeal for your glory and my own sanctification.
9. Heart of Jesus, reign for ever in my heart, and grant me the grace to reign one day with you in heaven.

THE DEVOTION OF THE Seven Dolours of the B.V.M.

FIRST DOLOUR.—THE PROPHECY OF HOLY SIMEON.

Prayer.

O MARY, Mother of Sorrows, I grieve for the affliction which thy tender heart endured in the prophecy of the aged Simeon. O dearest Mother, by the bitter grief of thy most afflicted heart, I pray thee obtain for me the virtue of humility, and the gift of the spirit of a holy fear of God.

Hail Mary, &c.

If it be wished to combine the Rosary of the Seven Dolours with this devotion, here will follow one "Our Father," and seven times "Hail Mary."

INDULGENCES ATTACHED TO THE DEVOTION OF
THE SEVEN DOLOURS.

By a rescript of Pius VII., dated 14th January, 1815, 300 days indulgence, applicable to the faithful departed, are granted to all Christians who devoutly recite the Devotion to the Seven Dolours, in any approved translation.

N.B.—The Devotion to, which these indulgences attached is merely the prayer in honour of each Dolour, and the single "Hail Mary" following it.

SECOND DOLOUR.—THE FLIGHT INTO EGYPT.

Prayer.

O MARY, Mother of Sorrows, I grieve for the pains which thy most tender heart endured in thy flight and sojourn into Egypt. O dearest Mother, by this bitter grief of thy most sorrowing heart, I pray thee obtain for me the virtue of generosity, especially to the poor, and the gift of the spirit of piety.

Hail Mary, &c

Or if the Rosary is said, "Our Father" and seven times "Hail Mary."

THIRD DOLOUR.—THE LOSS OF THE CHILD JESUS
FOR THREE DAYS.*Prayer.*

O MARY, Mother of Sorrows, I grieve for the anguish which thine anxious heart endured for the loss of thy beloved Son, Jesus. O dearest Mother, I pray thee, by the pains of thy so deeply agitated heart, obtain for me the virtue of charity, and the gift of the spirit of knowledge.

Hail Mary, &c.

Or if the Rosary is said, "Our Father" and seven times "Hail Mary."

FOURTH DOLOUR.—JESUS CARRIES HIS CROSS TO
MOUNT CALVARY.*Prayer.*

O MARY, Mother of Sorrows, I grieve for the anguish which thy maternal heart suffered

on meeting Jesus bearing His cross. Dearest Mother, by thy most loving heart, thus borne down with misery, I pray thee obtain for me the virtue of patience, and the gift of the spirit of fortitude.

Hail Mary, &c.

Or if the Rosary is said, "Our Father" and seven times "Hail Mary."

FIFTH DOLOUR.—JESUS IS NAILED TO THE CROSS.

Prayer.

O MARY, Mother of Sorrows, I grieve for the agony which thy generous heart endured, when thou stoodest by thine own Son in the hands of His executioners. O dearest Mother, by the sorrows of thy agonised heart, I pray thee obtain for me the virtue of temperance and the gift of the spirit of counsel.

Hail Mary, &c.

Or if the Rosary is said, "Our Father" and seven times "Hail Mary."

SIXTH DOLOUR.—JESUS, HAVING BEEN PIERCED WITH A SPEAR, IS TAKEN DOWN FROM THE CROSS AND ANOINTED FOR BURIAL.

Prayer.

O MARY, Mother of Sorrows, I grieve for the blow which thy affectionate heart endured when the spear pierced the side of thy Jesus, and transfixd at the same time thine own most tender heart. Dearest Mother, by thy heart thus pierced through, I pray thee obtain for

me the virtue of brotherly charity, and the gift of the spirit of understanding.

Hail Mary, &c.

Or if the Rosary is said, "Our Father" and seven times "Hail Mary."

SEVENTH DOLOUR.—JESUS IS LAID IN THE TOMB.

Prayer.

O MARY, Mother of Sorrows, I grieve for the misery which thy most loving heart endured in the burial of thy dear Son. Dearest Mother, by the dolour of thy most sacred heart, as thou drainedst to the very dregs thy cup of bitterness, I pray thee obtain for me the virtue of diligence, and the gift of the spirit of wisdom,

Hail Mary, &c.

V. Pray for us, O Virgin Mother of Sorrows.

R. That we may be made worthy of the promises of Christ.

Let us Pray.

O LORD Jesus Christ, we beseech Thee, that the Blessed Virgin Mary, Thy Mother, whose most sacred soul was pierced by the sword of grief in the hour of Thy passion, may ever intercede for us both now and in the hour of our death; for Thine own sake, O Jesus Christ, Saviour of the world, who with the Father and the Holy Ghost liveth and reigneth ever one God world without end.

R. Amen.

Or if the Rosary is said, "Our Father" and seven times "Hail Mary."

Then say three "Hail Marys," &c., in honour of the

tears shed by the Blessed Virgin in her dolours, to obtain a true sorrow for our sins, and for the better gaining of the holy indulgences; then add the verse and collect as above.

Various Prayers to the Most Blessed Virgin.

O MOST Holy Virgin, Queen of Heaven and Mistress of the Universe, I acknowledge and worship thee as the Daughter of the Eternal Father, as the Mother of the Eternal Son, and as the loving Spouse of the Holy Spirit. Prostrate at the feet of thy august majesty, I beseech thee by that divine charity with which thou wast filled to overflowing at thy assumption into heaven, mercifully to take me under thy most powerful and secure protection, and to receive me into that fortunate company of thy happy servants whom thou bearest and cherishest in thy virginal bosom. Condescend, O my Mother and most gentle Lady, to accept of this miserable heart of mine; accept my memory, my will, my faculties, my senses, both exterior and interior; accept my eyes, my ears, my mouth, my hands, and my feet; regulate them in conformity to the will of thy Divine Son, and direct them all to his infinite glory. By that wisdom with which thy beloved Son enriched thee, obtain for me, I pray and beseech thee, light to know myself, to know my own nothingness, and especially to know my sins, that I may hate and detest them; obtain for me also light to perceive the snares of my infernal enemy and his assaults, whether they be hidden or manifest; and especially, O most merciful Mother, obtain for me the grace

of . . . [*Here insert the grace you stand most particularly in need of.*]

Repeat three times :—

Virgin of all virgins !
To thy shelter take us ;
Gentlest of the gentle !
Chaste and gentle make us.

Pardon, we beseech Thee, O Lord, the sins of Thy servants ; that we, who by our own actions are unable to please Thee, may, through the intercession of the Mother of our Lord, Thy Son, obtain eternal salvation. Through the same Lord Jesus Christ, &c.

May the almighty and merciful Lord, Father, Son, and Holy Ghost, bless us and keep us. Amen.

Indulgences for the above prayer: 300 days once a day, and a plenary indulgence once a month, with the usual conditions, for those who have said them daily through the month.

PRAYERS TO BE USED ON OCCASION OF PAYING A VISIT TO AN ALTAR OR IMAGE OF THE BLESSED VIRGIN DURING THE MONTH OF MAY, OR AT OTHER TIMES.

Prayer for obtaining the Love of Mary.

O MARY, thou art the purest, the fairest, the holiest of creatures. Oh, that all men would acknowledge and love thee as thou deservest ! But I rejoice in the thought of the great number of the just whose hearts are inflamed with the love of thee. O amiable Queen, I also, unworthy as I am, I also love thee ; but I love thee too little ; I desire to love thee more tenderly and

more generously, for to love thee is one of the marks of predestination. I ask thee not for the good things of the world, its riches, its honours, or its pleasures; I beseech thee to obtain for me the grace to love thy Son with all the fervour of my heart, and to consecrate myself entirely to His honour and thine. O Mary, O my Mother, cease not to pray for me, until thou seest me secure of possessing my God, of loving Him and loving thee for ever and ever. Amen.

Aspiration.

OH, that I had the heart of all the angels and all the saints, to love Mary as they love her! Oh, that I had at my disposal the life of all mankind, that I might consecrate it whole and entire to the glory and the service of this most amiable Mother! Oh, that I could engrave on all hearts and on all lips the lovely name of Mary, that name so powerful, which constitutes the delight, the security, the happiness of all who utter it with a sweet confidence and a holy joy!

O Mary, conceived without sin, pray for us, who have recourse to thee.

Prayer to our Lady of Peace.

O HOLY Virgin, my august Queen, obtain for me from thy Divine Son the peace which He left as a heritage to his disciples. The world knows it not; it resides only in souls that are sanctified by grace. Obtain for me, I beseech thee, grace to maintain this peace with God, by my fidelity in keeping His law; with my superiors, by my submission, obedience, and re-

spect ; with my equals, by meekness, patience, and charity ; with myself, by the practice of all virtues : so that it may be poured forth also upon my relations, friends, and all mankind. Obtain for me grace to live on earth in the peace of innocence, that at the last I may be found worthy of that ineffable peace which the blessed enjoy in heaven. Amen.

Prayer to our Lady of Consolation.

O MARY, most sweet, most amiable, and most glorious, thy name cannot be uttered in the secret of the heart without inflaming it with thy love ; and they who love thee cannot think of thee without feeling themselves animated to love thee more and more, and putting all their confidence in thee. O Mary, O my Mother, thou seest my trouble, look upon me with an eye of pity ; thou art the consolation of all who call upon thee in affliction, be thou, then, mine. Harken to the sighs, graciously hear the prayers of my poor heart ; forsake me not, but support me in affliction, and strengthen me in danger. Thou art the heavenly dew that sweetenest our sorrows ; O Mother of consolation, I pray thee, sweeten mine ; give peace to my soul, grant me all that thou knowest I desire of thee ; obtain for me, from thy Divine Son, the pardon of all my sins, the grace to sin no more, the blessedness to imitate thy virtues all the rest of my life, and finally a holy and a happy death. At that tremendous hour, be thou my protectress and my consolation, I beseech thee ; O my tender Mother, come and receive my soul, to present it

at the tribunal of the sovereign Judge, and to obtain for me a favourable sentence. I deserve not this at thy hands; but I am thy child. I love thee, and I desire to make thee loved by all hearts. Amen.

An Act of Reparation to the Holy Virgin.

HOW great is my grief, O most holy Virgin Mary, when I consider the injuries which thou receivest every day on the part of men! How can there be found hearts so hard and impious as to despise thee, who art worthy of the respect and love of angels and men! And among the very children of the Church, thine own children, there are some, alas! who feel nothing but coldness and indifference for thee; who take no pains to testify their gratitude and devotion towards thee; who never honour thee, or invoke thy intercession, or seek to gain thy protection. And how many times have I myself plunged into thy heart the two-edged sword! O Mother of mercy, I should never dare to lift up my eyes to thee, wert thou not the advocate of sinners. Oppressed with the burden of my infidelities, I come to ask forgiveness at thy feet, for myself and for all mankind. I acknowledge thy glory to be above that of all creatures; I honour, with the Church, thy immaculate Conception and thy glorious Assumption; I believe thy power and all thy perfections to be proportioned to thy dignity of Mother of God; I acknowledge thee with joy as my advocate, my refuge, and my mother: I will glory all my life in being of the number of thy most devoted

children, and it shall be my happiness to win all hearts to thy love. Vouchsafe, O spotless Virgin, to obtain for me grace to imitate thy virtues, and to dwell with thee hereafter in the abode of glory. Amen.

An Act of Consecration to the Holy Virgin.

O HOLY Mary, Mother of God, who, from the first moment of thy conception, wast free from the stain of original sin, I choose thee this day for my Queen, my Patroness, my Advocate with God, and my glorious Mother. I am most earnestly resolved, from this day, to persevere in thy worship, and in promoting thy honour, during the whole course of my life; I will never say anything, nor do anything, nor suffer any who belong to me to offer, in their conversation or their actions, the slightest injury to the reverence and homage which are due to thee by a thousand titles. Vouchsafe, then, I beseech thee, O august Queen of heaven and earth, to admit me to-day into thy service for ever, and to grant me thy holy protection every moment of my life. Above all, O most sacred Mother of my Saviour, I beseech thee not to abandon me at the hour of my death. Amen.

A Prayer for Perseverance in Devotion to the Blessed Virgin.

O GOD, who hast placed us under the patronage of the most holy Mother of thy Son Jesus, and dost excite us to strive for the prize of our high calling; come into our hearts, and pour down upon us thy purifying grace, whereby we may persevere in thy service, and in the service of

the same most holy Virgin Mary ; so that, fortified by so powerful a protection, we may perform those good desires which Thou hast put into our hearts, and having effectually accomplished all that was set before us to do, may attain those things which Thou hast been pleased to promise to those that abide in thee." Through the same Jesus Christ, our Lord, who liveth and reigneth with thee, in the unity of the Holy Spirit, God, for ever and ever. Amen.

A Way of asking our Lady's Blessing.

COME, O my soul, prostrate thyself at the feet of Mary thy Mother, and depart not till she hath blessed thee. O blessed of God, and enriched with all blessings, in thy mercy and kindness bless my afflicted soul, and obtain for me, from thy beloved Son, abundant grace ; that I may so faithfully serve both Him and thee in this world, that I may be made partaker of eternal glory. Amen.

An Act of filial Reverence to Mary.

Pope Leo XII. granted, in perpetuity, to all the faithful who should recite the three following prayers, together with three "Hail Marys," to ask the Blessed Virgin's assistance in the practice of Christian virtues, and especially the holy virtue of purity : (1) an indulgence of 100 days each time they are said ; (2) a plenary indulgence, once a month, on reciting them every day, with the usual conditions. These indulgences are applicable to the souls in purgatory :—

I.

I VENERATE thee with all my heart, O most holy Virgin, as the Daughter of the Father of

heaven; and I consecrate to thee my soul, with all its powers. Hail Mary!

II.

I VENERATE thee with all my heart, O most holy Virgin, as the Mother of the only Son of God; and I consecrate to thee my body, with all its senses. Hail Mary!

III.

I VENERATE thee with all my heart, O most holy Virgin, as the beloved Spouse of the Holy Ghost; and I consecrate to thee my heart, with all its affections; obtain for me of the Holy Trinity the graces necessary for my salvation. Hail Mary!

The Confraternity of our Blessed Lady of Mount Carmel.

COMMONLY CALLED THE SCAPULAR.

THE Scapular, or little habit of the most holy Virgin, was given by our Blessed Lady herself to St. Simon Stock, General of the Carmelites, at Cambridge, 16th July, 1251, as a pledge of her love and patronage.

The principal indulgences attached to this Confraternity are: 1. A plenary indulgence (with the usual conditions) on the day of admission, the Feast of our Lady of Mount Carmel, or any day within the octave, and at the hour of death, on invoking the holy name of Jesus. 2. An indulgence of five years and five *quadrages* any day in each month, with the usual conditions. 3. An indulgence of three years and three *quadrages*, on any feast of the Blessed Virgin, with the usual conditions. 4. An indulgence of 300 days for abstaining from flesh meat on

Wednesdays. 5. An indulgence of 40 days, once a day, for saying seven "Our Fathers" and seven "Hail Marys," in honour of the seven joys of the Blessed Virgin, viz., those which she had at the Annunciation of the Angel, the Visitation, the Nativity, the Adoration by the Magi, the Finding of Jesus in the Temple, the Resurrection, and the Assumption. 6. An indulgence of 100 days for reciting the Office of the Blessed Virgin; also for assisting at a funeral, and for attending Mass, and other pious offices, in the chapel of the Scapulary; for showing hospitality to the poor, or performing any other work of charity. 7. An indulgence of five years and five *quadrages* for accompanying the holy Viaticum when carried to the sick, and praying for them.

All these indulgences are applicable to the souls in purgatory.

To gain these indulgences, it is necessary, 1. To be admitted into the Confraternity by a priest who has faculties for so doing. 2. To wear the Scapular night and day.* Those who, from any cause, have neglected to wear it, may *resume* it themselves, and enjoy anew all the privileges of the Confraternity.

No particular devotions are prescribed; but it is customary to recite the Litany of the Blessed Virgin, or to say seven "Our Fathers," "Hail Marys," and "Glorias."

Pope John XXII. in his *Bulla Sabbatina*, declares that the Blessed Virgin appeared to him while he was a cardinal, and promised that, on the Saturday after the death of any of her religious of the Order of Mount Carmel, and of any of the members of her Confraternity of the Scapular, she would procure their deliverance from purgatory.

To gain the indulgences granted by this Bull, it is necessary for the members of the Confraternity, 1. To observe chastity, according to their state. 2. To recite every day the Little Office of the Blessed Virgin, or the Canonical Office, if they are able. 3. If they are not able to recite either of these offices, to observe the feasts of the Church, and to abstain from flesh meat every Wednesday throughout the year, except Christmas Day. These two latter conditions may be commuted by a confessor who has faculties for so doing.

* Their names ought also to be inscribed in the Register of Members.

Prayer for Members.

I BESEECH thee, O most illustrious Patroness of Carmel, my good and amiable Mother, by the blood of thy Son shed for me, vouchsafe to receive me as thy child, and thy perpetual servant; assist me in all my thoughts, my words, and my actions, at all moments of my life, so that all my deeds and all my thoughts may be directed to the praise and glory of God; grant, by thy powerful intercession, that I may have a perfect zeal for thy honour, and that this holy Scapular, which I desire to carry during my whole life as a witness of my dedication to thee, may be a means of preserving me from the dangers of eternal death, and conducting me in safety to everlasting bliss. Amen.

A Prayer for general use in May.

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| <p>DEUS, qui de beatæ Mariæ Virginis utero Verbum tuum, angelo nuntiante, carnem suscepere voluisti, præsta supplicibus tuis, ut qui vere eam Genitricem Dei credimus, ejus apud te intercessionibus adjuvemur. Per eundem Christum Dominum nostrum. Amen.</p> | <p>O God, who wast pleased that thy Word, at the message of an angel, should take flesh in the womb of the blessed Virgin Mary, grant to us, thy supplicants, that, as we believe her to be truly the Mother of God, we may be assisted also by her intercessions with Thee. Through the same Christ our Lord. Amen.</p> |
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THE

Devotion of the Bona Mors.

In the name of the ✠ Father, and of the Son,
and of the Holy Ghost.

(O)PEN Thou our mouths, O Lord, to bless
Thy holy name; cleanse our hearts from all
vain, evil, and distracting thoughts; enlighten
our understandings and inflame our wills, that
we may worthily perform this holy exercise with
attention and devotion, and may deserve to be
heard in the presence of Thy Divine Majesty.
Who, with God the Father, in the unity of the
Holy Ghost, liveth and reigneth God, world
without end. Amen.

KYRIE eleison.

Christe eleison.

Kyrie eleison.

Sancta Maria, *Ora.*

Omnes Sancti Angeli
et Archangeli, *Ora.*

Sancte Abel, *Ora.*

Omnis chorus justo-
rum, *Ora.*

Sancte Abraham, *Ora.*

Sancte Joannes Bap-
tista, *Ora.*

LORD, have mercy on
on us.

Christ, have mercy on us.

Lord, have mercy on us.

Holy Mary,

All ye holy Angels
and Archangels,

Holy Abel,

All ye choir of the
just,

Holy Abraham,

St. John the Baptist,

Pray for us.

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| Sancte Joseph, <i>Ora.</i> | St. Joseph, |
| Omnes sancti Patri- archæ et Prophetæ, <i>Orate.</i> | All ye holy Patri- archs and Pro- phets. |
| Sancte Petre, <i>Ora.</i> | St. Peter, |
| Sancte Paule, <i>Ora.</i> | St. Paul, |
| Sancte Andrea, <i>Ora.</i> | St. Andrew, |
| Sancte Joannes, <i>Ora.</i> | St. John, |
| Omnes Sancti Apos- toli et Evangelistæ, <i>Orate.</i> | All ye holy Apostles and Evangelists, |
| Omnes Sancti Disci- puli Domini, <i>Orate.</i> | All ye holy Disciples of our Lord, |
| Omnes sancti Inno- centes, <i>Orate.</i> | All ye holy Inno- cents, |
| Sancte Stephane, <i>Ora.</i> | St. Stephen, |
| Sancte Laurenti, <i>Ora.</i> | St. Laurence, |
| Omnes sancti Mar- tyres, <i>Orate.</i> | All ye holy Martyrs. |
| Sancte Sylvester, <i>Ora.</i> | St. Sylvester, |
| Sancte Gregori, <i>Ora.</i> | St. Gregory, |
| Sancte Augustine, <i>Ora.</i> | St. Austin, |
| Omnes sancti Ponti- fices et Confessores, <i>Orate.</i> | All ye holy Bishops and Confessors, |
| Sancte Benedicte, <i>Ora.</i> | St. Benedict, |
| Sancte Francisce, <i>Ora.</i> | St. Francis, |
| Omnes sancti Mona- chi et Eremitæ, <i>Orate.</i> | All ye holy Monks and Hermits, |
| Sancta Maria Magda- lena, <i>Ora.</i> | St. Mary Magdalen, |
| Sancta Lucia, <i>Ora.</i> | St. Lucy, |

Pray for us.

Omnes sanctæ virgines et viduæ, *Orate pro nobis.* All ye holy virgins and widows, *Pray for us.*

Omnes Sancti et Sanctæ Dei, All ye Saints of God,

Intercedite pro nobis.

Intercede for us.

Propitius esto,

Be merciful unto us,

Parce nobis, Domine.

Spare us, O Lord.

Propitius esto.

Be merciful unto us.

Exaudi nos, Domine.

Hear us, O Lord.

Propitius esto.

Be merciful unto us.

Ab ira tua,

From Thy anger,

A periculo mortis,

From the peril of death,

A mala morte,

From an evil death,

A pœnis inferni,

From the pains of hell,

Ab omni malo,

From all evil,

A potestate diaboli,

From the power of the devil,

Per nativitatem tuam,

By thy nativity,

Per crucem et passionem tuam,

By Thy cross and passion,

Per mortem et sepulturam tuam,

By Thy death and burial,

Per gloriosam resurrectionem tuam,

By Thy glorious resurrection,

Per admirabilem ascensionem tuam,

By Thy admirable ascension,

Per gratiam Spiritus Sancti Paracliti,

By the grace of the Holy Ghost the Paraclete,

In die judicii,

In the day of judgment,

Libera nos Domine.

O Lord, deliver us.

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| Peccatores, Ut nobis parcas, | <i>Te rogamus audi nos.</i> | We sinners, That Thou wouldst spare us, | <i>We beseech thee to hear us.</i> |
| Ut ad veram pœnitentiam nos perducere digneris, | | That Thou wouldst vouchsafe to bring us unto true penance. | |
| Ut omnibus fidelibus defunctis requiem æternam donare digneris, | | That Thou wouldst vouchsafe to grant eternal rest to all the faithful departed, | |
| Kyrie eleison. <i>Christe eleison,</i> Kyrie eleison. | | Lord, have mercy on us. <i>Christ, have mercy on us.</i> Lord, have mercy on us. | |

Let us pray.

WE beseech Thy clemency, O Lord, that Thou wouldst vouchsafe so to strengthen Thy servants in Thy grace, that at the hour of death the enemy may not prevail over them, but that they may deserve to pass with Thy angels into everlasting life. Through our Lord Jesus Christ Thy Son, who with Thee liveth and reigneth in the unity of the Holy Ghost, God, world without end. Amen.

Almighty and most gracious God, who for Thy thirsting people didst bring forth from the rock a stream of living water, draw forth from the hardness of our hearts tears of compunction, that we may bewail our sins, and receive remission of them from Thy mercy. Through Christ our Lord. Amen.

O Lord Jesus Christ, Redeemer of the world, behold, prostrate at Thy feet an ungrateful and perfidious creature. O my God, I have offended Thee exceedingly in thought, in word, and in deed. My heinous crimes fixed Thee to the bloody cross. To rescue me from eternal damnation Thou didst endure an agony of three hours on Mount Calvary. How much I am displeased with myself, how grieved at having offended Thee, a God of infinite goodness, of infinite charity! I am astonished at Thy unwearied patience in supporting a provoking sinner. With my whole heart I detest my sins; and because I love Thee, and will love Thee above all created things, I steadfastly purpose, by the help of Thy grace, never more to offend Thee, and rather to die than to commit one mortal sin. Amen.

V. Jesu dulcissime, in horto mæstus, Patrem orans, et in agonia positus, sanguineum sudorem effundens, miserere nobis.

R. Miserere nostri, Domine, miserere nostri.

V. Jesu dulcissime, osculo traditoris in manus impiorum traditus, et tamquam latro captus et ligatus, et a disci-

V. O Jesus, who during Thy prayer to the Father in the garden, wast so filled with sorrow and anguish, that there came forth from Thee a bloody sweat, have mercy on us.

R. Have mercy on us, O Lord, have mercy on us.

V. O Jesus, who wast betrayed by the kiss of a traitor into the hands of the wicked, seized and bound like a thief,

pulis derelictus, miserere nobis.

R. Miserere nostri, Domine, miserere nostri.

V. Jesu dulcissime, ab iniquo Judæorum concilio reus mortis acclamatus, ad Pilatum, tamquam malefactor ductus, ab iniquo Herode spretus et delusus, miserere nobis.

R. Miserere nostri, Domine, miserere nostri.

V. Jesu dulcissime, vestibus denudatus, et in columna crudelissime flagellatus, miserere nobis.

R. Miserere nostri, Domine, miserere nostri.

V. Jesu dulcissime, spinis coronatus, colaphis cæsus, arundine percussus, facie velatus, veste purpurea circumdatus, multipliciter derisus, et opprobriis saturatus, miserere nobis.

and abandoned by Thy disciples, have mercy on us.

R. Have mercy on us, O Lord, have mercy on us.

V. O Jesus, who by the unjust council of the Jews wast sentenced to death, led like a malefactor before Pilate, scorned and derided by the impious Herod, have mercy on us.

R. Have mercy on us, O Lord, have mercy on us.

V. O Jesus, who wast stripped of Thy garments, and most cruelly scourged at the pillar, have mercy on us.

R. Have mercy on us, O Lord, have mercy on us.

V. O Jesus, who wast crowned with thorns, buffeted, struck with a reed, blindfolded, clothed with a purple garment, in many ways derided and overwhelmed with reproaches, have mercy on us.

R. Miserere nostri,
Domine, miserere nostri.
R. Have mercy on us,
O Lord, have mercy on us.

V. Jesu dulcissime, latroni Barabbæ postpositus, a Judæis reprobatus, et ad mortem crucis injuste condemnatus, miserere nobis.
V. O Jesus, who wast less esteemed than the murderer Barabbas, rejected by the Jews, and unjustly condemned to the death of the cross, have mercy on us.

R. Miserere nostri,
Domine, miserere nostri.
R. Have mercy on us, O Lord, have mercy on us.

V. Jesu dulcissime, ligno crucis oneratus, et ad locum supplicii tanquam ovis ad occisionem ductus, miserere nobis.
V. O Jesus, who wast loaded with a cross, and led to the place of execution as a lamb to the slaughter, have mercy on us.

R. Miserere nostri,
Domine, miserere nostri.
R. Have mercy on us, O Lord ; have mercy on us.

V. Jesu dulcissime, inter latrones deputatus, blasphematus et derisus, felle et aceto potatus, et horribilibus tormentis ab hora sexta usque ad horam nonam in ligno cruciatus, miserere nobis.
V. O Jesus, who wast numbered among thieves, blasphemed and derided, made to drink of gall and vinegar, and tortured in dreadful torment on the cross from the sixth to the ninth hour, have mercy on us.

R. Miserere nostri,
Domine, miserere nostri.
R. Have mercy on us, O Lord, have mercy on us.

V. Jesu dulcissime, in patibulo crucis mortuus, et coram tua sancta Matre lancea perforatus, simul sanguinem et aquam emittens, miserere nobis.

R. Miserere nostri Domine, miserere nostri.

V. Jesu dulcissime, de cruce depositus, et lacrymis inestissimæ Virginis Matris tuæ perfusus, miserere nobis.

R. Miserere nostri, Domine, miserere nostri.

V. Jesu dulcissime, plagis circumdatus, quinque vulneribus signatus, aromatibus conditus, et in sepulchro repositus, miserere nostri.

R. Miserere nostri, Domine, miserere nostri.

V. Vere languores nostros ipse tulit,

R. Et dolores nostros ipse portavit.

V. O Jesus, who didst expire on the cross, who wast pierced with a lance in presence of Thy Holy Mother, and from whose side poured forth blood and water, have mercy on us.

R. Have mercy on us, O Lord, have mercy on us.

V. O Jesus, who wast taken down from the cross, and bathed in the tears of Thy most sorrowing Virgin Mother, have mercy on us,

R. Have mercy on us, O Lord, have mercy on us.

V. O Jesus, who wast covered with bruises, marked with the five wounds, embalmed with spices, and laid in the sepulchre, have mercy on us.

R. Have mercy on us, O Lord, have mercy on us.

V. He truly hath borne our sorrows.

R. And He hath carried our griefs.

Let us pray.

O GOD, who for the redemption of the world didst deign to be born, to be circumcised, to be rejected by the Jews, and betrayed by Judas with a kiss, to be bound with fetters, and led like an innocent lamb to the slaughter, to be ignominiously brought before Annas, Caiphas, Pilate, and Herod, to be accused by false witnesses, to be scourged, buffeted, and reviled, to be spit upon, to be crowned with thorns, and struck with a reed, to be blindfolded, to be stripped of Thy garments, to be nailed to a cross and raised thereon, to be numbered among thieves, to be made to drink of gall and vinegar, and to be pierced with a lance: do Thou, O Lord, by these Thy most holy sufferings, which I, Thy unworthy servant, commemorate, and by Thy most holy Cross and death, deliver me from the pains of hell, and vouchsafe to conduct me whither Thou didst conduct the penitent thief who was crucified with Thee. Who with the Father and the Holy Ghost livest and reignest for ever and ever. Amen.

O Lord Jesus Christ, I adore the sacred wound of Thy left foot. I thank Thee for the pain which Thou didst endure with so much love and charity. I condole with Thee in Thy sufferings, and with Thy afflicted Mother. I humbly beg pardon for my sins, which I deplore beyond all imaginable evils, because they offend Thee, O infinite goodness; and I resolve never more to sin. Vouchsafe to convert all sinners, and to

make them understand the heinousness and the enormity of mortal sin.

Our Father, &c. Hail Mary, &c. Glory be, &c.

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|---------------------------|--------------------------|
| Sancta Mater, istud agas, | Holy Mother, pierce me |
| | through, |
| Crucifixi fige plagas | In my heart each wound |
| | renew |
| Cordi meo valide. | Of my Saviour crucified. |

O Lord Jesus Christ, I adore the sacred wound of Thy right foot. I thank Thee for the pain which Thou didst endure with so much love and charity. I condole with Thee in thy sufferings, and with Thy afflicted Mother. Grant me strength against all temptations, and prompt obedience in the execution of Thy holy will. Comfort, O Jesus, all the poor, the miserable, and the afflicted; all who are tempted or persecuted. Most just Judge, govern those who administer justice, and assist all those who labour in the care of souls.

Our Father, &c. Hail Mary, &c. Glory be, &c.
Sancta Mater, &c.

O Lord Jesus Christ, I adore the sacred wound of Thy left hand. I thank Thee for the pain which Thou didst endure with so much love and charity. I condole with Thee in Thy sufferings, and with Thy afflicted Mother. Deliver me from the pains of hell; grant me patience in the adversities of this life, and conformity in all things to Thy blessed will. I offer unto Thee all my sufferings both of mind and body, in satisfaction for my sins, which have so often deserved eternal torments. Pardon all my enemies, and all those who bear ill-will against me,

Grant patience to the sick and restore them to health; and support with Thy assisting grace all who are in their agony, that they may not perish.

Our Father, &c. Hail Mary, &c. Glory be, &c.
Sancta Mater, &c.

O Lord Jesus Christ, I adore the sacred wound of Thy right hand. I thank Thee for the pain which Thou didst endure with so much love and charity. I condole with Thee in Thy sufferings, and with Thy afflicted Mother. Grant me a resolute will to seek after all things which concern my salvation. Grant me the grace of final perseverance, that I may secure the enjoyment of that glory which was purchased at the price of Thy most precious blood. Grant likewise, O Jesus, peace and relief to the souls in purgatory, and daily advance towards perfection Thy holy servants in this world, more especially those who are of this confraternity.

Our Father, &c. Hail Mary, &c. Glory be, &c.
Sancta Mater, &c.

O Lord Jesus Christ, I adore the sacred wound in Thy blessed side. I thank Thee for the infinite love manifested towards us at the opening of thy Sacred Heart. Grant me a pure and perfect charity, that, loving all things for Thy sake, and Thee above all things, I may breathe my last in the purest sentiments of divine love. Protect Thy holy Catholic Church, direct Thy governing Vicar upon earth, all ecclesiastical orders, and all pious persons who are instrumental in the conversion of souls. Preserve in Thy holy service all Christian kings and princes.

Bring back into the way of salvation all those who have gone astray, whether through malice or ignorance: and subject unto Thy sacred yoke all infidels, heretics, and enemies of Thy holy name.

Our Father, &c. Hail Mary, &c. Glory be, &c.
Sancta Mater, &c.

Let us pray.

O LORD Jesus Christ, God of my heart; by those five wounds which Thy love for us inflicted on Thee, succour Thy servants whom Thou hast redeemed with Thy precious blood. Amen.

Most merciful Redeemer, by those unspeakable torments and by the grief which Thou wast pleased to suffer for me, especially when Thy soul was separated from Thy body, I humbly beseech Thee to secure my soul at the hour of its departure, and to comfort me then, as Thou didst comfort the penitent thief, with the blessed assurance that I shall be with Thee in Paradise.

Let us say thrice the Our Father, and thrice the Hail Mary, in memory of the three hours our Redeemer hung upon the cross, for the souls of the faithful departed of this congregation.

Let us say once the Our Father and the Hail Mary, for those who are in the deplorable state of mortal sin.

Let us likewise say once the Our Father and the Hail Mary, for the person of this congregation who is next to die, that he may depart happily, strengthened with the holy sacraments of the Church.

Let us dispose ourselves, by acts of perfect

contrition and of pure love of God, to receive profitably the benediction of our Lord and Saviour in the adorable Sacrament of the Altar.

O merciful Redeemer and God of infinite patience, great is my confusion at appearing in Thy divine presence, because I have so frequently preferred contemptible creatures before Thee, the Almighty Creator of the universe. I utterly detest my presumption in sinning in Thy most pure sight. I acknowledge that I am a criminal, and I plead guilty at the bar of Thy dread tribunal. Thou mightest have been glorified in Thy justice, by striking me suddenly dead, and by condemning me to eternal flames for the base indignities I have offered Thee; but Thou wast pleased to be glorified, in the high prerogative of Thy mercy, by recalling me to repentance. I abhor all my crimes of thought, of word, and of deed, not merely for the fear of punishment and for the hope of reward, but chiefly for Thy sake, and because Thou dost infinitely detest them. O God of majesty and mercy, look upon the sacred marks in thy hands, feet, and side, which Thou dost still retain in Thy glorified body, that they may plead in my behalf. By that tender love which induced Thee to create, to redeem, and to sanctify me, unite Thy infinite merits to my profound misery. Strengthen my weakness, confirm this my resolution of never more offending Thee; rather let me lose everything, even life itself, than lose Thy favour by mortal sin. My heart was created for Thee, and I love Thee better than myself. Every day of my life, and especially that on

which I shall expire, I will strive to love and to serve Thee for Thy own sake, my God and my Creator. O Saviour of perishing mankind, who openest Thy hand, and fillest every creature with benediction, give me now such a blessing as Thou didst bestow on thy beloved disciples, when ascending in triumph from the mountain of Olives, that I may live and die in these happy dispositions. Amen.

Say thrice every day, with a desire of obtaining a good death for all members of the congregation, the Lord's Prayer and Hail Mary, and once the following prayer: "Lord, into Thy hands I commend my spirit, and all those who are or shall be in the agony of death. Mary, Mother of grace, Mother of mercy, defend us from the enemy, and receive us at the hour of death. Amen."

Plenary Indulgences, on the usual conditions, on the day of admission; at the hour of death for all who shall devoutly invoke the sacred name of Jesus; on any one Friday or Sunday in each month, for all who receive the Blessed Eucharist in a church wherein this congregation is established, and shall assist at the Benediction of the Most Holy Sacrament; on Christmas Day, the Epiphany, Easter Sunday, the Ascension, Whit-Sunday, and other principal feasts.

The Seven Penitential Psalms.

Anthem. Remember not, O Lord, our offences, nor those of our parents, and take not revenge on our sins.

PSALM VI. *Domine, ne in furore.*

O LORD, rebuke me not in Thy indignation, nor chastise me in Thy wrath.

Have mercy on me, O Lord, for I am weak: heal me, O Lord, for my bones are troubled.

And my soul is troubled exceedingly: but Thou, O Lord, how long?

Turn to me, O Lord, and deliver my soul: oh! save me for Thy mercy's sake.

For there is no one in death, that is mindful of Thee: and who shall confess to Thee in hell?

I have laboured in my groanings, every night I will wash my bed: I will water my couch with my tears.

My eye is troubled through indignation: I have grown old amongst all my enemies.

Depart from me, all ye workers of iniquity: for the Lord hath heard the voice of my weeping.

The Lord hath heard my supplication: the Lord hath received my prayer.

Let all my enemies be ashamed, and be very much troubled: let them be turned back, and be ashamed very speedily.

Glory be to the Father, &c.

PSALM XXXI. *Beati quorum.*

BLESSED are they whose iniquities are forgiven, and whose sins are covered.

Blessed is the man to whom the Lord hath not imputed sin, and in whose spirit there is no guile.

Because I was silent, my bones grew old; whilst I cried out all the day long.

For day and night Thy hand was heavy upon me: I am turned in my anguish, whilst the thorn is fastened.

I have acknowledged my sin to Thee: and my injustice I have not concealed.

I said I will confess against myself my injustice to the Lord; and Thou hast forgiven the wickedness of my sin.

For this shall everyone that is holy pray to Thee in a seasonable time.

And yet in a flood of many waters, they shall not come nigh unto him.

Thou art my refuge from the trouble which hath encompassed me: my joy, deliver me from them that surround me.

I will give thee understanding, and I will instruct thee in this way, in which thou shalt go: I will fix my eyes upon thee.

Do not become like the horse and the mule, who have no understanding.

With bit and bridle bind fast their jaws, who come not near unto thee.

Many are the scourges of the sinner, but mercy shall encompass him that hopeth in the Lord.

Be glad in the Lord, and rejoice, ye just, and glory, all ye right of heart.

Glory, &c.

PSALM XXXVII. *Domine, ne in furore.*

REBUKE me not, O Lord, in Thy indignation;
nor chastise me in Thy wrath.

For Thy arrows are fastened in me and Thy
hand hath been strong upon me.

There is no health in my flesh, because of Thy
wrath: there is no peace for my bones, because
of my sins.

For my iniquities are gone over my head: and
as a heavy burden are become heavy upon me.

My sores are putrified and corrupted, because
of my foolishness.

I am become miserable, and am bowed down
even to the end: I walked sorrowful all the day
long.

For my loins are filled with illusions: and
there is no health in my flesh.

I am afflicted and humbled exceedingly: I
roared with the groaning of my heart.

Lord, all my desire is before Thee, and my
groaning is not hidden from Thee.

My heart is troubled, my strength hath left
me, and the light of my eyes itself is not with
me.

My friends and my neighbours have drawn
near, and stood against me.

And they that were near me stood afar off:
and they that sought my soul used violence.

And they that sought evils to me spoke vain
things, and studied deceits all the day long.

But I, as a deaf man, heard not: and as a
dumb man not opening his mouth.

And I became as a man that heareth not: and
that hath no reproofs in his mouth.

For in Thee, O Lord, have I hoped: Thou wilt hear me, O Lord my God.

For I said: Lest at any time my enemies rejoice over me: and whilst my feet are moved, they speak great things against me.

For I am ready for scourges: and my sorrow is continually before me.

For I will declare my iniquity: and I will think for my sin.

But my enemies live, and are stronger than I: and they that hate me wrongfully are multiplied.

They that render evil for good, have detracted me, because I followed goodness.

Forsake me not, O Lord my God: do not Thou depart from me.

Attend unto my help, O Lord, the God of my salvation.

Glory, &c.

PSALM L. *Miserere.*

HAVE mercy on me, O God, according to Thy great mercy.

And according to the multitude of Thy tender mercies blot out my iniquity.

Wash me yet more from my iniquity, and cleanse me from my sin.

For I know my iniquity, and my sin is always before me.

To Thee only have I sinned, and have done evil before Thee: that Thou mayest be justified in Thy words, and mayest overcome when Thou art judged.

For behold I was conceived in iniquities; and in sins did my mother conceive me.

For behold Thou hast loved truth: the uncertain and hidden things of Thy wisdom Thou hast made manifest to me.

Thou shalt sprinkle me with hyssop, and I shall be cleansed: Thou shalt wash me, and I shall be made whiter than snow.

To my hearing Thou shalt give joy and gladness; and the bones that have been humbled shall rejoice.

Turn away Thy face from my sins, and blot out all my iniquities.

Create a clean heart in me, O God: and renew a right spirit within my bowels.

Cast me not away from Thy face; and take not Thy holy spirit from me.

Restore unto me the joy of Thy salvation, and strengthen me with a perfect spirit.

I will teach the unjust Thy ways: and the wicked shall be converted to Thee.

Deliver me from blood, O God, Thou God of my salvation: and my tongue shall extol Thy justice.

O Lord, Thou wilt open my lips: and my mouth shall declare Thy praise.

For if Thou hadst desired sacrifice, I would indeed have given it: with burnt offerings Thou wilt not be delighted.

A sacrifice to God is an afflicted spirit: a contrite and humbled heart, O God, Thou wilt not despise.

Deal favourably, O Lord, in Thy good will with Sion; that the walls of Jerusalem may be built up.

Then shalt Thou accept the sacrifice of justice,

oblations, and whole burnt-offerings : then shall they lay calves upon Thy altar.

Glory, &c.

PSALM CI. *Domine, exaudi.*

HEAR, O Lord, my prayer : and let my cry come to Thee.

Turn not away Thy face from me : in the day when I am in trouble, incline Thy ear to me.

In what day soever I shall call upon Thee, hear me speedily.

For my days are vanished like smoke : and my bones are grown dry like fuel for the fire.

I am smitten as grass, and my heart is withered : because I forgot to eat my bread.

Through the voice of my groaning, my bone hath cleaved to my flesh.

I am become like to a pelican of the wilderness ; I am like a night raven in the house.

I have watched, and am become as a sparrow, all alone on the house top.

All the day long my enemies reproached me : and they that praised me did swear against me.

For I did eat ashes like bread, and mingled my drink with weeping.

Because of Thy anger and indignation : for having lifted me up Thou hast thrown me down.

My days have declined like a shadow, and I am withered like grass.

But Thou, O Lord, endurest for ever : and Thy memorial to all generations.

Thou shalt arise and have mercy on Sion ; for it is time to have mercy on it, for the time is come.

For the stones thereof have pleased Thy servants : and they shall have pity on the earth thereof.

And the Gentiles shall fear Thy name, O Lord, and all the kings of the earth Thy glory.

For the Lord hath built up Sion : and He shall be seen in His glory.

He hath had regard to the prayer of the humble : and He hath not despised their petition.

Let these things be written unto another generation : and the people that shall be created shall praise the Lord :

Because He hath looked forth from His high sanctuary : from heaven the Lord hath looked upon the earth.

That He might hear the groans of them that are in fetters : that He might release the children of the slain :

That they may declare the name of the Lord in Sion : and His praise in Jerusalem.

When the people assemble together, and kings to serve the Lord.

He answered him in the way of His strength : Declare unto me the fewness of my days.

Call me not away in the midst of my days : Thy years are unto generation and generation.

In the beginning, O Lord, Thou foundedst the earth : and the heavens are the works of Thy hands.

They shall perish, but Thou remainest : and all of them shall grow old like a garment.

And as a vesture Thou shalt change them, and they shall be changed : but Thou art always the self-same, and Thy years shall not fail.

The children of Thy servants shall continue:
and their seed shall be directed for ever.
Glory, &c.

PSALM CXXIX. *De profundis.*

(See page 440.)

PSALM CXLII. *Domine, exaudi.*

HEAR, O Lord, my prayer : give ear to my
supplication in Thy truth : hear me in Thy
justice.

And enter not into judgment with Thy servant :
for in Thy sight no man living shall be justified.

For the enemy hath persecuted my soul. he
hath brought down my life to the earth.

He hath made me to dwell in darkness as
those that have been dead of old : and my spirit
is in anguish within me, my heart within me is
troubled.

I remembered the days of old, I meditated on
all Thy works : I meditated upon the works of
Thy hands.

I stretched forth my hands to Thee : my soul
is as earth without water unto Thee.

Hear me speedily, O Lord : my spirit hath
fainted away.

Turn not away Thy face from me, lest I be
like unto them that go down into the pit.

Cause me to hear Thy mercy in the morning ;
for in Thee have I hoped.

Make the way known to me, wherein I should
walk : for I have lifted up my soul to Thee.

Deliver me from my enemies, O Lord, to

Thou have I fled : teach me to do Thy will, for Thou art my God.

Thy good spirit shall lead me into the right land : for Thy name's sake, O Lord, Thou wilt quicken me in Thy justice.

Thou wilt bring my soul out of trouble : and in Thy mercy Thou wilt destroy my enemies.

And Thou wilt cut off all them that afflict my soul : for I am Thy servant.

Anthem. Remember not, O Lord, our offences, nor those of our parents, and take not revenge of our sins.

Prayers for the Dead.

DE PROFUNDIS.—Ps. cxxix.

OUT of the depths I have cried to Thee, O Lord :
Lord, hear my voice.

Let thy ears be attentive to the voice of my supplication.

If Thou, O Lord, wilt mark iniquities ; Lord, who shall stand it ?

For with Thee there is merciful forgiveness ; and by reason of Thy law, I have waited for Thee, O Lord.

My soul hath relied on His word : my soul hath hoped in the Lord.

From the morning watch even until night, let Israel hope in the Lord.

Because with the Lord there is mercy : and with Him plentiful redemption.

And He shall redeem Israel from all his iniquities.

The Psalm *Miserere* (page 435), may be used, saying at the end of either psalm, instead of "Glory be to the Father," &c., the versicle :

V. Eternal rest give unto them, O Lord.

R. And let perpetual light shine upon them.

A Prayer for the Faithful departed.

O God, the Creator and Redeemer of all the faithful, grant to the souls of Thy servants departed the remission of all their sins, that, through pious supplications, they may obtain the pardon which they have always desired. Who livest and reignest with God the Father, in the unity of the Holy Ghost, world without end. Amen.

On the day of a person's decease or burial.

O God, whose property is always to have mercy and to spare, we humbly beseech Thee for the soul of Thy servant N., which Thou hast this day commanded to depart out of this world, that Thou wouldst not deliver it into the hands of the enemy, nor forget it unto the end, but wouldst command it to be received by Thy holy angels, and conducted to Paradise, its true country ; that, as in Thee it had hoped and believed, it may not suffer the pains of hell, but may take possession of eternal joys. Through Christ our Lord. Amen.

For one lately deceased.

Absolve, we beseech thee, O Lord, the soul of thy servant N. from every bond of sin, that, being raised in the glory of the resurrection, he may be refreshed among Thy saints and elect Through Christ our Lord. Amen:

be se-
— fhee ;

For Father and Mother.

O God, who hast commanded us to honour our father and mother, have compassion, in Thy mercy, on the souls of my *father and mother*; forgive *them their* sins, and grant that I may see *them* in the joy of eternal brightness. Through Christ our Lord. Amen.

For Friends and Benefactors.

O God, bountiful in forgiving, and lovingly desirous of man's salvation, we humbly beseech Thy mercy in behalf of our friends, relations, and benefactors, who have passed from this world, that, through the intercession of blessed Mary ever Virgin and all the Saints, Thou wouldst permit them to come to the full participation of everlasting happiness. Through Christ our Lord. Amen.

For the faithful departed.

We offer to Thee, O Lord, our most humble supplications in behalf of the souls of Thy servants; beseeching Thee, that whatever defilements they have contracted in this mortal life, Thou wouldst mercifully pardon, and wouldst set them in the abode of Thy redeemed and blessed ones. Through our Lord Jesus Christ, who liveth and reigneth with Thee in the unity of the Holy Ghost, God, for ever and ever. Amen.

Short Select Prayers.

Prayer, "En ego O bone et dulcissime Jesu."

BEHOLD me, O good and most sweet Jesus,
 Now I throw myself on my knees before Thy
 and with the whole strength of my mind.

I pray and beseech Thee, that Thou wouldst fill my heart with the gift of living faith, hope, and charity; with a true sorrow for my sins, and a most firm purpose of amendment; while with great grief and affection, I inwardly consider and contemplate in mind Thy five wounds, having before my eyes the words which the holy prophet David spake, "*They pierced my hands and my feet, and they numbered all my bones.*" Amen.

(By a rescript of Pius VII. a plenary indulgence may be gained by reciting this prayer before any image of the crucifix.)

The Prayer to the Blessed Virgin, "Memorare."

Remember, O most pious Virgin Mary, that since the world was made it has never been heard that anyone having recourse to thy protection, imploring thy help, and asking thy intercession, has been turned away. Behold me, O Virgin of virgins and Mother, how, animated with this confidence, I have recourse to thee, how I come to thee, and, sinner as I am, stand before thee lamenting my sins. Mother of the Eternal Word, despise not my words, but graciously hearken to me, and incline thine ear. Amen.

A Favourite Prayer of St. Ignatius Loyola.
"Anima Christi."

(AN INDULGENCE OF SEVEN YEARS.)

| | |
|--|---|
| Soul of Christ, sanctify me ! | Passion of Christ, strengthen me ! |
| Body of Christ, save me ! | O good Jesus, hear me. |
| Blood of Christ, inebriate me ! | Hide me within Thy wounds ; |
| Water from the side of Christ, wash me ! | Suffer me not to be separated from Thee ; |

Defend me from the That I may praise Thee
 cruel enemy; in the company of
 Call me in the hour of Thy Saints,
 death, World without end.
 And bid me to come to Amen.
 Thee:

Invocation of the Holy Ghost.

Come, O Holy Ghost, fill the hearts of Thy
 faithful and kindle in them the fire of Thy love.

V. Send forth Thy Spirit and they shall be
 created.

R. And Thou shalt renew the face of the earth.

Prayer.

O God, who didst teach the hearts of the
 faithful by the light of the Holy Spirit, grant
 unto us, in the same spirit, to have a right mind
 in all things, and ever to rejoice in His consolations.
 Who livest, &c.

The Divine Praises.

(AN INDULGENCE OF ONE YEAR.)

| | |
|--------------------------|-------------------------|
| Blessed be God. | Blessed be the great |
| Blessed be His Holy | Mother of God, Mary |
| Name! | most Holy! |
| Blessed be Jesus Christ, | Blessed be her holy and |
| true God and true | Immaculate Concep- |
| man! | tion! |
| Blessed be the Name of | Blessed be the Name of |
| Jesus! | Mary, Virgin and |
| Blessed be Jesus in the | Mother! |
| Most Holy Sacrament | Blessed be God in His |
| of the Altar! | Angels and in His |
| | Saints. |

Te Deum.

TE Deum laudamus: te Dominum confitemur. WE praise Thee, O God, Thee, O Lord, we celebrate.

Te æternum Patrem omnis terra veneratur. Thee, the everlasting Father, all the earth adores.

Tibi omnes Angeli, tibi To Thee all Angels; coeli, et universæ potestates: Thee the heavens and all the Powers;

Tibi Cherubim et Seraphim, incessabili voce proclamant: To Thee the Cherubim and the Seraphim, with unceasing voice do cry:

Sanctus, Sanctus, Sanctus, Holy, Holy, Holy, is the Dominus Deus Sabaoth. Lord God of Sabaoth.

Pleni sunt cœli et terra, Full are the heavens and the majestatis gloriæ tuæ. and the earth of the majesty of Thy glory.

Te gloriosus Apostolorum chorus. Thee the glorious choir of the Apostles,

Te Prophetarum laudabilis numerus. Thee the praiseworthy company of the Prophets,

Te Martyrum candidatus laudat exercitus. Thee the white-robed army of Martyrs doth praise.

Te per orbem terrarum sancta confitetur Ecclesia: Thee throughout the world the Holy Church doth acknowledge:

Patrem immensæ majestatis; The Father of unbounded majesty;

Venerandum tuum verum et unicum Filium; Thine adorable, true, and only Son;

Sanctum quoque Paraclitum Spiritum. Also the Holy Ghost, the Paraclete.

Tu Rex gloriæ, Christe; Thou, Christ, art the King of Glory;

Tu Patris sempiternus es Filius. Thou art the everlasting Son of the Father.

Tu ad liberandum suscepturus hominem, non horruisti Virginis uterum. Thou, when about to take upon Thee to deliver mankind didst not abhor the Virgin's womb.

Tu devicto mortis aculeo,
aperuisti credentibus regna
celorum.

Tu ad dexteram Dei sedes,
in gloria Patris.

Judex crederis esse ventu-
rus.

Te ergo quæsumus, tuis
famulis subveni, quos pre-
tioso sanguine redemisti.

Æterna fac cum Sanctis
tuis, in gloria numerari.

Salvum fac populum
tuum, Domine; et benedic
hereditati tuæ.

Et rege eos, et extolle illos,
usque in æternum.

Per singulos dies benedici-
mus te;

Et laudamus nomen tuum
in sæculum: et in sæculum
sæculi.

Dignare, Domine, die isto,
sine peccato nos custodire,

Miserere nostri, Domine;
miserere nostri.

Fiat misericordia tua,
Domine, super nos: quem-
admodum speravimus in te.

In te, Domine, speravi:
non confundar in æternum.

Thou, when Thou hadst
overcome the sting of death,
didst open to believers the
kingdom of heaven.

Thou sittest at the right
hand of God, in the glory of
the Father.

We believe that Thou wilt
come to be our Judge.

Thee therefore we beseech;
help Thy servants, whom
Thou hast redeemed with
Thy Precious Blood.

Make them to be num-
bered with Thy Saints, in
glory everlasting.

Save Thy people, O Lord;
and bless Thine heritage;

And rule them, and exalt
them, for ever and ever.

Day by day, we bless
Thee;

And we praise Thy Name,
for ever, world without end.

Vouchsafe, O Lord, to
keep us this day without
sin.

Have mercy on us, O Lord;
have mercy on us.

O Lord, let Thy mercy
come upon us; even as our
hope is in Thee.

In Thee, Lord, have I
hoped: let me not be put to
shame for ever.

A Brief Supplement

*Concerning Indulgences and the Conditions which
are required for gaining them.*

(FROM THE "PREFACE" TO THE "RACCOLTA," &c.)

SIN produces in the soul two most bitter fruits : the *guilt*, which deprives us of the grace and friendship with God ; and the *penalty*, which hinders us from the enjoyment of God in Paradise. This penalty is of two kinds, the one *eternal*, and the other *temporal*. The *guilt*, together with the *eternal penalty*, is entirely remitted in the Sacrament of Penance through the infinite merits of Jesus, provided we have approached this sacrament with the requisite conditions. As regards the *temporal penalty*, this commonly is not entirely remitted in this sacrament, but it remains to be satisfied for, in this life through the means of good works and acts of penance, or else in the next life by the fires of purgatory. But who can penetrate the deep secrets of the judgments of God ? Who can ever know what Divine Justice will exact in satisfaction for our transgressions, or who is able to say whether his satisfaction has been accepted by God for the remission in full of all the temporal debt which he has incurred ? Or again,

to whom will it not appear to be a hard payment of the debt to have to satisfy for it in the fire of purgatory? Blessed, therefore, and praised be for ever our most merciful Divine Redeemer, Jesus Christ, who has conferred upon his Catholic Church from its first beginning the power to communicate* to us and to cause us to participate in the treasure of the Holy Indulgences. In virtue of these, with a very slender burden to ourselves, we have the power given to us to clear off the whole debt which we owe to the Divine Justice for our sins, even though already remitted as regards the guilt and the eternal penalty.

For, of a truth, as this constitutes a lasting treasure in the sight of God, being the treasure of the merits and satisfaction of Jesus Christ, of the most Blessed Virgin, and of the saints, having the value of the satisfaction of the Divine Redeemer, which are superabundant and infinite, as comprising also those of the most holy Mary, and the martyrs, and other saints,† which were not required for the expiation of their own failings. And by the Council of Trent these are called *sacred treasures*.‡ This doctrine is taught by the Supreme Pontiff of holy memory, Clement VI., as follows§:—*Jesus Christ, by the superabundant merits of His Passion, left to His Church Militant upon earth an infinite treasure not hidden under a bushel, nor concealed in a field, but com-*

* Council of Trent, Sep. 25.

† S. Thomas, 3 p. suppl. qu 25, art. I.

‡ Sep. 21, cap. 9. de Reformatione.

§ Extravag. Unigenitus, de Pœnit. et Remiss. *

mitted by Him to the Blessed Peter, to be dispensed for the benefit of the faithful, it being given to him (B. Peter), to be the bearer of the keys of heaven, as also to his successors. who are Vicars of Christ upon the earth. To the sum of this treasure are added, by way of conjunction, the merits of the Blessed Virgin, Mother of God, and of all the Elect from the first just man to the last. Such infinite riches are, and can never be diminished, but remain as an immense ocean which suffers no loss how much soever may be taken out of it.

It is indeed true that it is not permitted to every Christian to make himself master of the treasure in his own way, but only how and when, and in the greater or lesser degree which the Church and the Supreme Roman Pontiff may determine. Hence indulgences are commonly distinguished into two classes, some are called *Partial*, that is, of so many days or quarantines or of one or more years, and others are known as *Plenary*, or in the *form of a jubilee*.

By the partial indulgences of days, quarantines, or years, the receiver of them gains the remission of so much of the temporal penalty which he would have had to suffer either in this life or in the next, proportionate to the penance he would have had to do according to the ancient disciplinary canons of the Church, viz., for so many days, quarantines, or years. By the *Plenary* Indulgences, or those in the "form of jubilee" (which are one and the same as regards effect, with the exception that in the "form of jubilee" confessors receive the power of jurisdiction to

absolve from reserved cases, to dispense from or to commute simple vows, &c.), we receive the remission of the entire temporal penalty for which we were debtors to God for our sins, though in other respects pardoned. In such sort that if it should happen to us to die, after having worthily received a Plenary Indulgence, theologians say we should go straight to Paradise. They say the same also of the holy souls of purgatory as often as by the way of suffrage for them, we gain a Plenary Indulgence in their behalf, if it should please the Divine Justice to accept it for them.

From all which, devout reader, it clearly appears, of what great value Indulgences are ; how great is the benefit, the efficacy, and the spiritual advantages they give to the faithful. The Council of Trent affirms that *the use of Indulgences is most salutary for the Christian people* ; and therefore every Christian ought to make it a holy duty to himself to take great pains to acquire them, as far as he may be able, both for his own benefit and by way of suffrage for the departed.

But to gain a holy Indulgence more than one condition is required. It is, in the first place, requisite, in order to the gaining the Indulgence, to be in the state of grace ; for the obvious reason, that whoever is guilty before God of the guilt and its penalty, which is *eternal*, cannot possibly be capable of receiving the remission of a penalty which is *temporal*. It is thus an excellent piece of advice that, before commencing the task prescribed for gaining the Indulgence,

where we have no facility for going to confession, to make an Act of Contrition, with the firm purpose of going to confession, in order to recover the state of grace if it should have been forfeited.

And as the Church, in opening the treasure of sacred Indulgences, has always placed the faithful under the obligation of performing some good work, bound to certain circumstances of time and place and the like, so in the second place it is required, in order to obtain the indulgence, that all the works prescribed should be devoutly performed, both as regards the time, the manner, and the end in view, according to the terms expressed in the grant of the Indulgence : as, for example, *kneeling or standing upright, at the sound of the bell, at such an hour, such a day, contrite and having been to confession and Communion, &c.* And if any of the works prescribed, either in the whole or in notable part, have been omitted, either through ignorance, or negligence, or inability, or if any of the conditions as regards time or place, &c., that have been proscribed, have been for any motive whatsoever omitted, the Indulgence in this case is not gained.

And here it will be proper to take notice of certain general decrees of the Sacred Congregation of Indulgences relating to *confession, Communion, and prayers*, which are works almost always enjoined in the concession of Indulgences:—

I. *First, as regards the persons who have the laudable custom of going to confession at least once a week, provided they are not prevented by some*

sufficient cause, such a weekly confession suffices for the obtaining the Indulgences which are to be gained day by day on fulfilling the prescribed conditions without the need of making a new confession. *But such a confession would become necessary if they knew themselves to be guilty of any mortal sin committed subsequently to their last confession.* The Indulgences of the Jubilee, ordinary or extraordinary, as also those which are granted in the form of a Jubilee, are an exception. To gain these, it is necessary in addition to the other works which are prescribed, to make a confession within the time prescribed by the concession of the Indulgence, as appears from the Decree of the Sacred Congregation of Indulgences, of the 9th December, 1763, approved by Clement XIII.

II. Regarding the Communion to be made specially in order to gain Plenary Indulgences, albeit that the days for gaining them are fixed, nevertheless, on all festivals (when the Indulgence commences at the first Vespers) *this Communion may be made upon the vigil, that is, on the day preceding the festival*, agreeably to the declaration of the same Congregation of the Indulgence, contained in the decree of the 12th of June, 1822, confirmed by Pius VII.

III. *As regards the prayers which are prescribed for gaining the Indulgences, these may be recited alternately*, that is, with other persons; as the *Rosary*, the *Litanies*, the *Angelus Domini*, the *De profundis*, &c. (See the decree of the above-named Congregation, 29th February, 1820.)

· Lastly, it is necessary in the *third place*, in

order to gain a Plenary Indulgence, and the remission of all, even venial sins, to make an act of detestation of all sin, and to put away all inclination towards all and each of them. May God grant that such dispositions, by His divine grace, be found in all Christians who are desirous to gain the sacred Indulgences, who, besides, are supposed to know that, with whatever diligence they apply themselves to the work of gaining the Indulgences, they should never think themselves discharged at any time from the duty of bringing forth fruits worthy of penance, together with all other holy and penitential works, as also those of piety and devotion, in order to give satisfaction to the Divine Justice for faults that have been committed.

This treasure of Indulgences is passed over by many of the faithful, for the reason that to very many it remains unknown; and, again also, there are those who are ignorant of its value, and therefore do not hold it in the proper esteem they ought to have of it.

I pray you, then, my dear readers, to make the choice for yourselves out of all the prayers and works of piety which have received the concession of Indulgences, as the Lord may inspire you, or to which you may find yourselves most attracted, or which may be best adapted to your condition of life. And I pray you also to be constant in the practice of them, both for your own spiritual good as also by way of suffrage for the souls of purgatory, renewing every morning the intention to gain all the Indulgences which you can gain, either by the prayers you may say, or the good

works you may do, on that day, as the blessed Leonard says in his "Sacred Manual," § XXII. By this means, your soul, being cleansed from all faults, you may hope with confidence after death to attain quickly, to enjoy and love God for ever in Paradise, a blessing I pray both for myself and for you from the depths of my heart.

Hymns.

FOR MORNING AND EVENING.

Morning Hymn.

Now doth the sun ascend the sky,
And wake creation with its ray :
Be present with us, Lord most high,
Through all the actions of the day.

Create in us a heart sincere,
Simplicity of word and will ;
And may the morn so pure, so clear,
Its own sweet calm in us instil.

Keep us, eternal Lord, this day,
From every sinful passion free ;
Grant us in all we do and say,
In all our thoughts, to honour Thee.

For all day long on heaven's high tower
There stands Thy sentinel, who spies
Our every action hour by hour,
From early dawn till daylight dies.

So when the evening stars appear,
And in their train the darkness bring,
May we, O Lord, with conscience clear,
To Thee our grateful praises sing.

Evening Hymn.

O LORD of perfect purity,
Who dost the world with light adorn,
And paint the fields of azure sky
With lovely hues of eve and morn,

Upon our fainting souls distil
The grace of Thy celestial dew ;
Let no fresh snare to sin beguile,
No former sin revive anew.

Keep Thou our souls from schemes of crime,
No guilt remorseful let them know ;
Nor, thinking but on things of time,
Into eternal darkness go.

Teach us to knock at heav'n's high door,
Teach us the prize of life to win ;
Teach us all evil to abhor,
And purify ourselves within.

Be Thou our guide, be Thou our goal,
Be Thou our pathway to the skies,
Our joy when sorrow fills the soul,
In death our everlasting prize.



MISCELLANEOUS HYMNS.

An Evening Hymn to the Blessed Virgin.

As the dewy shades of even
Gather o'er the balmy air,
Listen, gentle Queen of Heav'n,
Listen to my vesper prayer.

Holy Mother, near me hover,
Free my thoughts from aught defil'd,
With thy wings of mercy cover,
Safe from harm, thy helpless child.

Thine own sinless heart was broken,
Sorrow's sword had pierced it through;
Give, oh, give me some sweet token
Of thy tender love so true.
Queen of sorrows, guard and guide me,
Let me to thine arms repair;
In thy tender bosom hide me,
Mary, take me to thy care.

A Child's Hymn to the Blessed Virgin.

MAIDEN Mother, meek and mild,
Take, oh, take me for thy child;
All my life, oh, let it be
My best joy to think of thee.

When my eyes are clos'd in sleep
Through the night my slumbers keep,
Make my latest thought to be
How to love thy Son and thee.

Teach me when the sunbeam bright
Calls me with its golden light,
How my waking thoughts may be
Turn'd to Jesus and to thee.

And, oh, teach me through the day
Oft to raise my heart and say,
"Maiden Mother, meek and mild,
Guard, oh, guard thy little child!"

Thus, sweet Mother, day and night
Thou shalt guide my steps aright ;
And my dying words shall be,
"Virgin Mother, pray for me!"

Star of Jacob.

STAR of Jacob, ever beaming
With a radiance all divine,
'Mid the stars of highest heaven
Glows no purer ray than thine !

All in stoles of snowy whiteness,
Unto thee the angels sing ;
Unto thee the virgin choirs,—
Mother of th' eternal King !

Joyful in thy path they scatter
Roses white and lilies fair ;
Yet with thy celestial beauty
Rose nor lily may compare.

Oh, that this low earth of ours,
Answ'ring to th' angelic strain,
With thy praises might re-echo,
Till the heavens replied again.

Hail, thou Star of Ocean.

HAIL, thou Star of Ocean,
Portal of the sky,
Ever Virgin Mother
Of the Lord most high !

Oh, by Gabriel's Ave,
Utter'd long ago,
Eva's name reversing,
'Stablish peace below.

Break the captive's fetters,
Light on darkness pour;
All our ills expelling,
Every bliss implore.

Show thyself a mother,
Offer Him our sighs;
Who for us incarnate
Did not thee despise.

Virgin of all virgins,
To thy shelter take us;
Gentlest of the gentle,
Chaste and gentle make us.

Still as on we journey,
Help our weak endeavour;
Till with thee and Jesus
We rejoice for ever.

Through the highest heaven,
To the all-holy Three,
Father, Son, and Spirit,
One same glory be.

Gratitude for the Early Knowledge of God.

Among the gifts Thy hands bestow
Each day and hour on me,
'Tis not the least, O Lord, to know
That they all come from Thee.

How joyfully each day I ought
Thy precepts to fulfil,
Since I have been so early taught
To do Thy gracious will!

I cannot tell Thee what my heart
Would have me say to Thee
For having taught me what Thou art,
And what I ought to be.

O Saviour blest and God ador'd,
Still keep me in Thy fear;
And in my teachers' words, O Lord,
~ May I Thy voice revere.

Hymn to the Good Shepherd.

LOVING Shepherd of Thy sheep,
Keep Thy lamb, in safety keep;
Nothing can Thy power withstand,
None can pluck me from Thy hand.

Loving Shepherd, Thou didst give
Thine own life that I might live;
May I love Thee day by day,
Gladly Thy sweet will obey.

Loving Shepherd, ever near,
Teach Thy lamb Thy voice to hear;
Suffer not my steps to stray
From the straight and narrow way.

Where Thou leadest may I go,
Walking in Thy steps below;
Then before Thy father's throne,
Jesu, claim me for Thine own.

Litany of the Birth of Jesus.

By the word to Mary giv'n,
By Thy first descent from heav'n,
By Thine infant form so fair,
Trembling in the midnight air,—

Chorus.

Babe of Bethlehem, hear our cry !
Thou wert helpless once as we ;
Hear the loving Litany
We, Thy children, sing to Thee ;

By Thy poor and lowly lot,
By the manger and the grot,
By Thy little feet and hands,
Folded fast in swaddling bands,—
Babe of Bethlehem, &c.

By the worship shepherds paid,
By the gifts that sages made,
Gold and myrrh and incense sweet,
Laid in homage at Thy feet,—
Babe of Bethlehem, &c.

By St. Joseph's thoughts amaz'd,
When he first upon Thee gaz'd,
And his Lord and Maker saw
Laid upon a bed of straw,—
Babe of Bethlehem, &c.

And, oh, more than all the rest,
By the joy of Mary's breast
When she, kneeling, first ador'd
Thee, her Child and yet her Lord,—
Babe of Bethlehem, &c.

Litany of the Childhood of Jesus.

By the name which Thou didst take,
Suffering early for our sake ;
Name ador'd on bended knee,
Name of grace and majesty,—

Chorus.

Child of Mary, hear our cry !
Thou wert little once as we ;
Hear the loving Litany,
We, Thy children, sing to Thee.

By the joy of Simeon blest,
When he clasped Thee to his breast ;
By the widow'd Anna's song,
Pour'd amid the wondering throng,—
Child of Mary, &c.

By Thine angel-bidden flight
Into Egypt in the night ;
By Thy home at Herod's death,
In despised Nazareth,—
Child of Mary, &c.

By Thy tender mother's fears,
By her many sighs and tears,
As she sought Thee night and day,
Turning back upon her way,—
Child of Mary, &c.

By her wond'ring love and awe,
In the temple when she saw
Thee, her Child, so young and fair,
Wiser than the wisest there,—
Child of Mary, &c.

Litany of the Passion of Jesus.

By the blood that flow'd from Thee
In Thy bitter agony,
By the scourge so meekly borne,
By Thy purple robe of scorn,—

Chorus.

Jesus, Saviour, hear our cry!
Thou wert suffering once as we;
Hear the loving Litany
We, Thy children, sing to Thee.

By the thorns that crowned Thy head,
By Thy sceptre of a reed,
By Thy footstep faint and slow,
Weigh'd beneath Thy cross of woe,—
Jesus, Saviour, &c.

By the nails and pointed spear,
By Thy people's cruel jeer,
By Thy dying prayer which rose
Begging mercy for Thy foes,—
Jesus, Saviour, &c.

By the darkness thick as night,
Blotting out the sun from sight;
By the cry with which in death
Thou didst yield Thy parting breath,—
Jesus, Saviour, &c.

By Thy weeping Mother's woe,
By the sword that pierc'd her through,
When in anguish standing by,
On the cross she saw Thee die,—
Jesus, Saviour, &c.

Litany of the Resurrection of Jesus.

By the first bright Easter-day,
When the stone was rolled away;
By the glory round Thee shed
At Thy rising from the dead,—

Chorus.

King of glory, hear our cry !
Make us soon Thy joys to see;
Hear the loving Litany
We, Thy children, sing to Thee.

By Thy Mother's fond embrace,
By her joy to see Thy face;
When, all bright in radiant bloom,
Thee she welcom'd from the tomb,—
King of glory, &c.

By the joy of Magdalen,
When she saw Thee once again,
And entranc'd in rapture sweet,
Knelt to kiss Thy sacred feet,—
King of glory, &c.

By their joy who greeted Thee
'Mid the hills of Galilee;
By Thy keys of might divine,
Vested in St. Peter's line,—
King of glory, &c.

By Thy parting blessing giv'n
As Thou didst ascend to heav'n;
By the cloud of living light
That receiv'd Thee out of sight,—
King of glory, &c.

May Jesus Christ be Praised.

WHEN morning gilds the skies,
My heart awaking, cries,
May Jesus Christ be prais'd !
Alike at work and prayer,
To Jesus I repair :
May Jesus Christ be prais'd !

The sacred minster bell,
It peals o'er hill and dell :
May, &c.
Oh, hark to what it sings,
As joyously it rings,
May, &c.

When you begin the day,
Oh, never fail to say,
May, &c.
And at your work rejoice
To sing with heart and voice,
May, &c.

Be this at meals your grace,
In every time and place,
May, &c.
Be this, when day is past,
Of all your thoughts the last,
May, &c.

To God the Word on high
The hosts of angels cry,
May, &c.
Let children, too, upraise
Their voice in hymns of praise :
May, &c.

Let earth's wide circle round
In joyful notes resound,
May, &c.
Let air and sea and sky
Through depth and height reply,
May Jesus Christ be prais'd!

Divine Grace.

O JESUS, my beloved King,
I give all thanks to Thee,
Who by Thy cross hast merited
Celestial grace for me.

In Adam rais'd to dignities
Transcendent and divine ;
In Adam fallen from the bliss
That once in him was mine.

That grace to which my native strength
Could never have attain'd,
That grace, O my Incarnate God,
In Thee I have regain'd.

O gift of love ! O gift immense !
Surpassing Nature's law ;
What force to will and to perform
From this pure fount I draw.

By this how many passing acts,
Which else had been in vain,
Endued with meritorious power
A prize eternal gain !

By this to me is open'd wide,
Through Death's inviting door,
A brighter world, a nobler realm
Than Adam lost of yore.

O Jesus ! on whose grace alone
I by Thy grace depend,
Grant me the grace to persevere
In grace unto the end.

Mother of Mercy.

MOTHER of Mercy, day by day
My love of thee grows more and more ;
Thy gifts are strewn upon my way,
Like sands upon the great sea-shore.

Though poverty and work and woe
The masters of my life may be ;
In darkest hours, who does not know
That all is light with love of thee ?

Ah, little know they of thy worth
Who would thy love deny to me ;
For what did Jesus love on earth
One-half so tenderly as thee ?

Oh, gain me grace to love thee more ;
Thy Son will give if thou wilt plead ;
And, Mother, when life's cares are o'er,
Oh, I shall love thee then indeed.

Jesus, when His three hours were run,
Bequeath'd thee from the cross to me ;
And, oh, how can I love thy Son,
Sweet Mother, if I love not thee ?

Faith of our Fathers.

FAITH of our Fathers ! living still,
In spite of dungeon, fire, or sword ;
Oh, how our hearts beat high with joy
Whene'er we hear that glorious word !

Chorus.

Faith of our Fathers ! holy Faith !
We will be true to thee till death.

Our Fathers, chain'd in prisons dark,
Were still in heart and conscience free ;
How sweet would be their children's fate,
If they like them could die for thee !
Faith of our Fathers ! &c.

Faith of our Fathers ! Mary's prayers
Shall win our country back to thee,
And through the truth that comes from God,
Oh, then indeed shall we be free.
Faith of our Fathers ! &c.

Faith of our Fathers ! we will love
Both friend and foe in all our strife,
And preach thee, too, as love knows how,
By kindly words and virtuous life.
Faith of our Fathers ! &c.

Faith of our Fathers ! guile and force
To do thee bitter wrong unite ;
But England's saints shall fight for us,
And bring us back thy blessed light.
Faith of our Fathers ! &c.

Faith of our Fathers.

(For Ireland.)

FAITH of our Fathers! living still,
In spite of dungeon, fire, and sword;
Oh, Ireland's hearts beat high with joy
Whene'er they hear that glorious word.

Chorus.

Faith of our Fathers! holy Faith!
We will be true to thee till death!

Our Fathers, chain'd in prisons dark,
Were still in heart and conscience free;
How sweet would be their children's fate,
If they like them could die for thee!
Faith of our Fathers! &c.

Faith of our Fathers! Mary's prayers
Shall keep our country fast to thee;
And through the truth that comes from God,
Oh, we shall prosper and be free.
Faith of our Fathers! &c.

Faith of our Fathers! we will love
Both friend and foe in all our strife;
And preach thee, too, as love knows how,
By kindly words and virtuous life.
Faith of our Fathers! &c.

Faith of our Fathers! guile and force
To do thee bitter wrong unite;
But Erin's saints shall fight for us,
And keep undimm'd thy blessed light.
Faith of our Fathers! &c.

The last Farewell.

(A Hymn on Death.)

COME, my soul, and let us dwell
On each ling'ring last farewell,
Which at no far distant day
Thou perforce wilt have to pay
To whatever here below
Shall have made thy joy or woe.

Fare ye well—I hear thee sigh—
Fare ye well, O earth and sky!
Morning's golden-tissued ray,
Changing hours of night and day,
Wood and valley, sea and shore,
I may see your face no more!

Fare ye well, affections vain,
Full of pleasure, full of pain;
Home and friends and kindred dear,
All that was my comfort here;
My poor eyes are closing fast,
Now I look on you my last,

Dimmer, dimmer grows the light!
Now, 'tis thick descending night!
Oh, when next again I see,
What a sight awaiteth me!
Speechless, standing all alone,
Right before the judgment throne.

Hymn before the Image of Mary.

HOLY QUEEN, we bend before thee,
Queen of purity divine;
Make us love thee, we implore thee,
Make us truly to be thine.

Unto thee a Child was given,
Greater than the sons of men ;
Coming down from highest heaven
To create the world again.

Thou by faith the gates unfolding
Of the kingdom in the skies,
Hast to us, by faith beholding,
Shown the land of Paradise.

Thou, when deepest night infernal
Had for ages shrouded man,
Gavest us that light eternal
Promis'd when the world began.

Teach, oh, teach us, holy Mother,
How to conquer every sin,
How to love and help each other,
How the prize of life to win.

Teach us how all earthly pleasures,
All the world's enchanting bloom,
Are outrivall'd by the treasures
Of the glorious world to come.

Oh, by that Almighty Maker,
Whom thyself a virgin bore ;
Oh, by thy supreme Creator,
Link'd with thee for evermore,—

By the hope thy name inspires,
By our doom revers'd through thee,
Bring us, Queen of angel choirs,
To a blest eternity.

Divine Providence.

BEHOLD the lilies of the field,
They neither toil nor sow ;
Yet God doth all things needful yield,
That they may bud and blow.

Not Solomon in glory shone
Like one of these poor flowers,
That look to God, and God alone,
For sunshine and for showers.

And does His mercy value less
The offspring of His grace ?
And will a Father's love not bless
The child that seeks His face ?

Oh, then away with fear and care
For all that may betide :
And turn to God in trustful pray'r,
And in His love confide.

He is our Father, and He knows
His earthly children's need ;
On all our daily wants and woes
He looks with careful heed.

If e'er my heart in riper years.

If e'er my heart in riper years
Shall beat with anguish, grief, or fears,
My Jesus He will hear each moan,
And gently say, "Thou'rt not alone."

Though fled were every earthly friend
On whom I might or could depend,
Though left by all, to all unknown,
He still will say, "Thou'rt not alone."

Though cherish'd ones around me die,
And sever'd be each earthly tie ;
I still may seek my Saviour's throne,
And hear Him say, "Thou'rt not alone."

So, too, when all my years are past,
And life her race hath run at last,
My God, Thou wilt not me disown,
To whom Thou saidst, "Thou'rt not alone."

Hymn to Jesus in the Blessed Sacrament.

O JESUS, it were surely sweet
To sit and listen at Thy feet,
With those who in Thy life drew near
Thy words of wondrous grace to hear.

And it were sweet to walk with Thee
Along the shores of Galilee ;
Or, safe embark'd in Peter's boat,
O'er its blue waves with Thee to float.

Yet sweeter far it is to pray
Before Thine altar night and day,
And feel the love which bids Thee lie
Thus wrapt in holiest mystery.

Yes, Jesus, Thou art hidden thus
On this poor earth for love of us ;
And yet upon Thine altar throne,
Too oft we leave Thee all alone.

Ah, since it is Thy chief delight
To dwell with us both day and night,
Sweet Jesus, make it ours to be
Both night and day to stay with Thee.

Hymn of Thanksgiving after Communion.

WHAT happiness can equal mine?
 I've found the object of my love;
 My Saviour and my Lord divine
 Is come to me from heav'n above.
 He makes my heart His own abode,
 His flesh becomes my daily bread;
 He pours on me His healing blood,
 And with His life my soul is fed.

My love is mine, and I am His;
 In me He dwells, in Him I live:
 Where could I taste a purer bliss?
 What greater boon could Jesus give?
 O royal banquet! heav'nly feast!
 O flowing fount of life and grace!
 Where God the Giver, man the guest,
 Meet and unite in sweet embrace.

Dear Jesus, now my heart is Thine,
 Oh, may it never from Thee fly;
 My God, be Thou for ever mine,
 And I Thine own eternally.
 No more, O Satan, thee I fear?
 O world, thy charms I now despise,
 For Christ Himself is with me here,
 My joy, my life, my paradise.

Hymn of Thanksgiving after Communion.

II.

AH! what is this enchanting calm
 Which thus with peace my bosom fills,
 Which o'er my spirit pours a balm,
 And through my inmost being thrills?

Is there some seraph hither sent,
Diffusing sweetness from his wings,
To steep my bosom in content
Unknown, unfelt, from earthly things†

No, something purer far must dwell
Within this raptured soul of mine ;
'Tis what no mortal tongue can tell,
'Tis more than heavenly, 'tis divine.

My God! my Jesus! it is Thou
Art ravishing my heart with bliss ;
Thy presence is within me now :
Ah! could I ask a boon like this?

Yes, stooping from Thy throne above,
Thou wilt not dwell from man apart ;
Thy dearest home becomes, through love,
The tabernacle of my heart.

Hymn to the Blessed Sacrament.

JESUS! my Lord, my God, my all!
How can I love Thee as I ought?
And how revere this wondrous gift,
So far surpassing hope or thought?
Sweet Sacrament! we thee adore!
Oh, make us love thee more and more.

Had I but Mary's sinless heart
To love Thee with, my dearest King,
Oh, with what bursts of fervent praise
Thy goodness, Jesus, would I sing.
Sweet Sacrament, &c.

Oh, see, within a creature's hand,
The vast Creator deigns to be,
Reposing, infant-like, as though
On Joseph's arm or Mary's knee.
Sweet Sacrament, &c.

Thy Body, Soul, and Godhead, all!
Oh, mystery of love divine!
I cannot compass all I have,
For all Thou hast and art are mine!
Sweet Sacrament, &c.

He comes! He comes! the Lord of Hosts,
Borne on his throne triumphantly!
We see Thee, and we know Thee, Lord;
And yearn to shed our blood for Thee.
Sweet Sacrament, &c.

Hail to Thee, true Body.

HAIL to Thee, true Body, sprung
From the Virgin Mary's womb;
The same that on the Cross was hung,
And bore for man the bitter doom.

Thou whose side was pierc'd and flow'd
Both with water and with blood,
Suffer us to taste of Thee,
In our life's last agony.
O kind, O loving One,
O sweet Jesus, Mary's Son!

Hymn to the Sacred Heart.

To Christ, the Prince of Peace,
And Son of God most high,
The Father of the world to come,
Sing we with holy joy.

Deep in His Heart for us
The wound of love He bore;
That love which still He kindles in
The hearts that Him adore.

O Jesus! Victim blest!
What else but love divine
Could Thee constrain to open thus
That sacred Heart of Thine?

O Fount of endless life!
O Spring of waters clear!
O Flame celestial, cleansing all
Who unto Thee draw near!

Hide me in Thy dear Heart,
For hither do I fly;
There seek Thy grace through life, in death
Thine immortality.

Praise to the Father be,
Praise to His only Son;
Praise to the blessed Paraclete,
While endless ages run.

Hymn to the Sacred Wounds of Jesus.

GOD of mercy, let us run
Where yon fount of sorrow flows,
Pondering sweetly one by one,
Jesus' wounds and Mary's woes.

Ah! those tears our Lady shed,
Enough to drown a world of sin;
Tears that Jesus' sorrows fed,
Peace and pardon well may win.

His five wounds a very home
For our prayers and praises prove;
And our Lady's woes become
Endless joys in heaven above.

Jesus, who for us didst die,
All on Thee our love we pour;
And in the Holy Trinity
Worship Thee for evermore.

Hymn to the Precious Blood.

HAIL, Jesus, hail! who for my sake
Sweet Blood from Mary's veins didst take,
And shed it all for me;
Oh, blessed be my Saviour's Blood,
My life, my light, my only good,
To all eternity.

To endless ages let us praise
The Precious Blood whose price could raise
The world from wrath and sin;
Whose streams our inward thirst appease,
And heal the sinner's worst disease,
If he but bathe therein.

Oh, to be sprinkled from the wells
Of Christ's own Sacred Blood excels
Earth's best and highest bliss:
The ministers of wrath divine,
Hurt not the happy hearts that shine
With those red drops of His.

Ah, there is joy amid the saints,
And hell's despairing courage faints,
When this sweet song we raise :
Oh, louder then, and louder still,
Earth with one mighty chorus fill,
The Precious Blood to praise !

Sing, sing, ye angel bands.
SING, sing, ye angel bands,
All beautiful and bright ;
For higher still, and higher,
Through the vast fields of light,
Mary, your Queen, ascends.
Like the sweet moon at night.

A fairer flower than she
On earth hath never been,
And, save the throne of God,
Your heav'ns have never seen
A wonder half so bright
As your ascending Queen.

Oh, happy angels ! look,
How beautiful she is !
See ! Jesus bears her up,
Her hand is locked in His ;
Oh, who can tell the height
Of that fair Mother's bliss.

And shall I lose thee, then,
Lose my sweet right to thee ;
Ah, no ! the angel's Queen
Man's mother still will be ;
And thou, upon thy throne,
Will keep thy love for me.

Mother of Almighty God.

MOTHER of Almighty God,
Suppliant at thy feet we pray;
Shelter us from Satan's fraud,
Safe beneath thy wing this day

'Twas by reason of our fall,
In our first forefather's crime,
That the mighty Lord of all
Rais'd thee to thy rank sublime.

Oh, then, upon fall'n Adam's race
Look thou with a pitying eye,
And entreat of Jesus' grace,
Till He lay His anger by.

Honour, virtue, glory, merit,
Be to Thee, O Virgin's Son,
With the Father and the Spirit,
While eternal ages run.

The Help of Christians.

MOTHER of our Lord and Saviour,
First in beauty as in power,
Glory of the Christian nations,
Ready help in trouble's hour.

Though the gates of hell against us
With profoundest fury rage;
Though the ancient foe assault us,
And his fiercest battle wage.

Nought can hurt the pure in spirit,
Who upon thine aid rely ;
At thy hand secure of gaining
Strength and mercy from on high.

Through the everlasting ages,
Blessed Trinity, to Thee,
Father, Son, and Holy Spirit,
Praise and endless glory be.

Stabat Mater.

At the Cross her station keeping,
Stood the mournful Mother weeping,
Close to Jesus to the last.
Through her heart, His sorrow sharing,
All His bitter anguish bearing,
Now at length the sword had pass'd.

Oh, how sad and sore distress'd
Was that Mother, highly blest
Of the sole begotten One !
Christ above in torment hangs,
She beneath beholds the pangs
Of her dying, glorious Son.

Is there one who would not weep,
Whelmed in miseries so deep,
Christ's dear Mother to behold ?
Can the human heart refrain
From partaking in her pain,
In that Mother's pain untold ?

Bruised, derided, cursed, defiled,
She beheld her tender Child
All with bloody scourges rent;
For the sins of His own nation,
Saw Him hang in desolation,
Till His Spirit forth He sent.

O thou Mother! fount of love!
Touch my spirit from above,
Make my heart with thine accord;
Make me feel as thou hast felt;
Make my soul to glow and melt
With the love of Christ my Lord.

Holy Mother! pierce me through,
In my heart each wound renew
Of my Saviour crucified;
Let me share with thee His pain,
Who for all my sins was slain,
Who for me in torments died.

Let me mingle tears with thee,
Mourning Him who mourn'd for me,
All the days that I may live;
By the Cross with thee to stay,
There with thee to weep and pray,
Is all I ask of thee to give.

Virgin of all virgins best!
Listen to my fond request:
Let me share thy grief divine;
Let me, to my latest breath,
In my body bear the death
Of that dying Son of thine.

Hymn to the Seven Dolours of the Blessed Virgin.

WHAT a sea of bitter sorrows
Did the soul of Mary toss,
To and fro upon its billows,
While she wept her bitter loss,
In her arms her Jesus holding,
Torn but newly from the Cross!

Oh, that mournful Virgin Mother!
See her tears, how fast they flow,
Down upon His mangled body,
Wounded side, and thorny brow:
While His hands and feet she kisses,
Picture of immortal woe!

Oft and oft His arms and bosom,
Fondly straining to her own;
Oft her pallid lips imprinting
On each wound of her dear Son;
Till at last in swoons of anguish,
Sense and consciousness are gone.

Gentle Mother, we beseech Thee,
By thy tears and troubles sore,
By the death of thy dear Offspring,
By the bloody wounds He bore;
Touch our hearts with that true sorrow
Which afflicted thee of yore.

To the Father everlasting,
And the Son, who reigns on high,
With the co-eternal Spirit,
Trinity in Unity,
Be salvation, honour, blessing,
Now and through eternity.

Hymn of St. Francis Xavier.

MY God, I love Thee, not because
I hope for heaven thereby ;
Nor because they who love Thee not
Must burn eternally.

Thou, O my Jesus, Thou didst me
Upon the cross embrace ;
For me didst bear the nails and spear,
And manifold disgrace ;

And griefs and torments numberless,
And sweat of agony ;
E'en death itself—and all for one
Who was Thine enemy.

Then why, O blessed Jesus Christ !
Should I not love Thee well ?
Not for the sake of winning heaven,
Or of escaping hell ;

Not with the hope of gaining aught :
Not seeking a reward ;
But, as Thyself hast loved me,
O ever-loving Lord.

E'en so I love Thee, and will love,
And in Thy praise will sing,
Solely because Thou art my God,
And my eternal King.

Hymn for the Month of May.

GREEN are the leaves, and sweet the flowers,
And rich the hues of May ;
We sec them in the gardens round,
And market-paniers gay ;

And e'en among our streets and lanes,
And alleys, we descry,
By fitful gleams, the fair sunshine,
The blue transparent sky.

Chorus.

O Mother-maid, be thou our aid,
Now in the opening year ;
Lest sights of earth to sin give birth,
And bring the tempter near.

Green is the grass, but wait awhile,
'Twill grow, and then will wither :
The flow'rets, brightly as they smile,
Shall perish altogether ;
The merry sun, you sure would say,
It ne'er could set in gloom ;
But earth's best joys have all an end,
And sin a heavy doom.

Chorus.

But Mother-maid, thou dost not fade,
With stars above thy brow,
And the pale moon beneath thy feet,
For ever throned art thou.

The green, green grass, the glittering grove.
The heaven's majestic dome,
They image forth a tenderer bower,
A more refulgent home ;
They tell us of that paradise
Of everlasting rest,
And that high Tree, all flowers and fruit,
The sweetest, yet the best.

Chorus.

O Mary, pure and beautiful,
 Thou art the Queen of May ;
 Our garlands wear about thy hair,
 And they will ne'er decay.

Hail, Queen of Heaven.

HAIL, Queen of Heav'n, the ocean Star,
 Guide of the wand'rer here below !
 Thrown on life's surge we claim thy care,
 Save us from peril and from woe.
 Mother of Christ, Star of the sea,
 Pray for the wanderer, pray for me.

O gentle, chaste, and spotless Maid,
 We sinners make our prayers through thee,
 Remind thy Son that He has paid
 The price of our iniquity.
 Virgin most pure, Star of the sea,
 Pray for the sinner, pray for me.

Sojourners in this vale of tears,
 To thee, blest Advocate, we cry,
 Pity our sorrows, calm our fears,
 And soothe with hope our misery.
 Refuge in grief, Star of the sea,
 Pray for the mourner, pray for me.

And while to Him who reigns above,
 In Godhead One, in Persons Three,
 The source of life, of grace, of love,
 Homage we pay on bended knee ;
 Do thou, bright Queen, Star of the sea,
 Pray for thy children, pray for me.

Veni Creator.

COME, O Creator, Spirit blest !
And in our souls take up Thy rest ;
Come, with Thy grace and heav'nly aid,
To fill the hearts which Thou hast made.

Great Paraclete ! to Thee we cry :
O highest gift of God most high !
O fount of life ! O fire of love !
And sweet Anointing from above !

Thou in Thy sevenfold gifts art known ;
Thou Finger of God's hand we own ;
The promise of the Father Thou !
Who dost the tongue with pow'r endow.

Kindle our senses from above,
And make our hearts o'erflow with love ;
With patience firm, and virtue high,
The weakness of our flesh supply.

Far from us drive the foe we dread,
And grant us Thy true peace instead ;
So shall we not, with Thee for guide,
Turn from the path of life aside.

Oh, may Thy grace on us bestow,
The Father and the Son to know ;
And Thee through endless times confess'd
Of both, th' eternal Spirit blest.

All glory while the ages run
Be to the Father and the Son
Who rose from death ; the same to Thee,
O Holy Ghost eternally.

PRINCIPAL FESTIVALS OF THE YEAR.

Advent Hymn.

CREATOR of the starry frame,
Eternal light of all who live;
Jesus, Redeemer of mankind,
An ear to Thy poor suppliants give.

When man, o'erwhelm'd in sin and death,
Was wholly lost in Satan's snare,
Love brought Thee down to cure our ills,
By taking of those ills a share.

Thy love for guilty men it was
That caused Thy sacred blood to flow;
When issuing from Thy virgin shrine,
Thou didst to death a victim go.

Great Judge of all, in that last day
When friends shall fail and foes combine,
Look down in pity then, we pray,
And guard us with Thine arm divine.

To God the Father and the Son
All praise and power and glory be,
With Thee, O sacred Paraclete,
Both now and through eternity.

Christmas Hymn.

I.

SING, my tongue, the Saviour's glory,
Sing with joy and holy mirth ;
Tell aloud the famous story
Of His spotless virgin birth ;
How He comes, an infant stranger,
Here to dwell with us on earth.

Now the long-expected fulness
Of the sacred time draws nigh ;
Now for us the Word eternal
Leaves His Father's throne on high ;
From a Virgin's womb appearing,
Cloth'd in our mortality.

All within a lowly manger,
Lo, a helpless Babe He lies ;
See, His gentle Virgin Mother
Lull to sleep His infant cries,
While the limbs of God incarnate
Round with swathing bands she ties.

Blessing, honour everlasting
To th' immortal Deity ;
To the Father, Son, and Spirit,
Equal adoration be.
Praised be Thou through earth and heaven,
Sempiternal Unity.

Christmas Hymn.

II.

SEE amid the winter's snow,
Born for us on earth below ;
See the tender Lamb appears,
Promis'd from eternal years.

Hail, thou ever-blessed morn !
Hail, redemption's happy dawn !
Sing through all Jerusalem,
Christ is born in Bethlehem !

Lo, within a manger lies
He who built the starry skies ;
He who, thron'd in height sublime,
Sits amid the cherubim.

Hail, &c.

" Say, ye holy shepherds, say
What your joyful news to-day ?
Wherefore have ye left your sheep
On the lonely mountain steep ?"

Hail, &c.

" As we watch'd at dead of night,
Lo ! we saw a wondrous light ;
Angels singing, ' Peace on earth,'
Told us of the Saviour's birth."

Hail, &c.

Sacred Infant ! all divine !
What a tender love was Thine,
Thus to come from highest bliss
Down to such a world as this !

Hail, &c.

Teach, oh, teach us, holy Child,
By Thy face so meek and mild ;
Teach us to resemble Thee
In Thy sweet humility.
Hail, &c.

Virgin Mother ! Mary blest !
By the joys that fill thy breast,
Pray for us, that we may prove
Worthy of the Saviour's love.
Hail, &c.

Holy Innocents.

LOVELY flowers of martyrs, hail !
Smitten by the tyrant foe,
On life's threshold,—as the gale
Strews the roses ere they blow.

First to die for Christ—sweet lambs,
At the very altar ye,
With your fatal crowns and palms,
Sport in your simplicity.

Yet is Herod's wrath in vain,
Though a thousand babes he slay ;
Christ, amid a thousand slain,
Is in safety borne away.

Honour, virtue, glory, merit,
Be to Thee, O Virgin's Son,
With the Father, and the Spirit,
While eternal ages run.

Hymn for the Epiphany.

BETHLEHEM, of noblest cities
None can once with thee compare,
Thou alone the Lord from heaven
Didst for us incarnate bear.
Fairer than the beam of morning
Was the star that told His birth,
To the lands their God announcing,
Hid beneath a form of earth.

By its lambent beauty guided,
See the Eastern kings appear ;
See them bend their gifts to offer,
Purest incense, gold, and myrrh,
Sacred gifts of mystic meaning ;
Incense doth the God disclose,
Gold a royal child proclaimeth,
Myrrh a future tomb foreshows.

Holy Jesus, in Thy brightness
To the Gentile world reveal'd,
Still to babes Thyself disclosing,
Ever from the proud conceal'd ;
Honour, virtue, glory, merit,
Be to Thee, O Virgin's Son,
With the Father, and the Spirit,
While eternal ages run.

The Holy Name of Jesus.

JESUS, the very thought of Thee
With sweetness fills my breast ;
But sweeter far Thy face to see,
And in Thy presence rest.

Nor voice can sing, nor heart can frame,
Nor can the memory find
A sweeter sound than Thy blest Name,
O Saviour of mankind.

O Jesus ! Thou the beauty art
Of angel worlds above ;
Thy Name is music to the heart,
Enchanting it with love.

O hope of every contrite soul,
O joy of all the meek,
How kind art Thou to those who fall,
How good to those who seek !

But what to those who find ? ah, this
Nor tongue nor pen can show :
The love of Jesus, what it is,
None but His lov'd ones know.

O Jesus ! spotless Virgin flower,
Our life, our joy, to Thee
Be praise, beatitude, and power
Through all eternity,

Hymn for Good Friday.

O'ERWHELM'D in depths of woe,
With racking anguish torn,
Behold the Saviour of mankind
Upon the tree of scorn.
See how the nails those hands
And feet so tender rend ;
See down His face, and neck, and breast
His sacred blood descend.

Hark with what awful cry
He yields His parting breath !
That cry it steep's His Mother's soul
As in a swoon of death.
The sun withdraws his beam,
The mid-day heav'ns grow pale,
The moon, the stars, the universe,
Their Maker's death bewail.

Shall man alone be mute,
Amidst adoring spheres ?
Come, old and young ; come, rich and poor,
And bathe those feet in tears.
Come, kneel before His Cross,
Who shed for us His blood ;
Who died the victim of pure love,
To make us sons of God.

Easter Hymn.

I.

Victimæ Pascali laudes.

CHRIST the Lord is ris'n to-day :
Christians, haste your vows to pay ;
Offer ye your praises meet
At the Paschal Victim's feet.
For the sheep the Lamb hath bled,
Sinless in the sinner's stead ;
Christ the Lord is ris'n on high,
Now He lives, no more to die.

Christ, the Victim undefil'd,
Man to God hath reconcil'd ;
Whilst in strange and awful strife
Met together Death and Life.

Christians, on this happy day
Haste with joy your vows to pay;
Christ the Lord is ris'n on high,
Now He lives no more to die.

Say, O wond'ring Mary, say,
What thou sawest on thy way?
"I beheld, where Christ had lain,
Empty tomb and angels twain;
I beheld the glory bright
Of the rising Lord of light;
Christ my hope is ris'n again,
Now He lives, and lives to reign."

Christ, who once for sinners bled,
Now the first-born from the dead,
Thron'd in endless might and power,
Lives and reigns for evermore.
Hail, eternal hope on high!
Hail, Thou King of victory!
Hail, Thou Prince of life ador'd!
Help and save us, gracious Lord!

Easter Hymn.

II.

O filii et filiae.

YE sons and daughters of the Lord!
The King of glory, King ador'd,
This day Himself from death restor'd.

All in the early morning gray
Went holy women on their way,
To see the tomb where Jesus lay.

Of spices pure a precious store
In their pure hands those women bore,
To anoint the sacred Body o'er.

Then straightway one in white they see,
Who saith, "The Lord is ris'n, and He
Precedes you into Galilee."

This told they Peter, told they John,
Who forthwith to the tomb are gone,
But Peter is by John outrun.

That selfsame night while out of fear
The doors were shut, their Lord most dear
To His Apostles did appear.

But Thomas, when of this he heard,
Was doubtful of his brethren's word ;
Wherefore again there comes the Lord.

"Thomas, behold my side," saith He ;
"My hands, my feet, my body see,
And doubt not, but believe in Me."

When Thomas saw that wounded side,
The truth no longer he denied ;
"Thou art my Lord and God !" he cried.

Oh, blest are they who have not seen
Their Lord, and yet believe in Him !
Eternal life awaiteth them.

Now let us praise the Lord most high,
And strive His name to magnify
On this great day through earth and sky.

Whose mercy ever runneth o'er ;
Whom men and angel hosts adore ;
To Him be glory evermore.

Feast of the Ascension.

OH, thou eternal King most high,
Who didst the world redeem;
And, conquering death and hell, receive
A dignity supreme:

This day beheld Thee through the skies
To Thy bright throne ascend;
Thenceforth to reign in sovereign power,
And glory without end.

There, seated in Thy majesty,
To Thee submissive bow
The spacious earth, the highest heaven,
The depths of hell below.

When trembling there the angels see
The chang'd estate of men;
The flesh which sinn'd by Flesh redeem'd,
And Man o'er seraphs reign.

There, waiting for Thy faithful souls,
Be Thou to us, O Lord,
Our peerless joy while here we stay,
In heav'n our great reward.

Hymn for Pentecost.

HOLY Spirit, Lord of light,
From Thy clear celestial height
Thy pure beaming radiance give:
Come, Thou Father of the poor,
Come with treasures which endure,
Come, Thou light of all that live.

Thou, of all consolers best,
Thou, the soul's delightful guest,
Dost refreshing peace bestow ;
Thou in toil art comfort sweet,
Pleasant coolness in the heat,
Solace in the midst of woe.

Light immortal, Light divine,
Visit Thou these hearts of Thine,
And our inmost being fill ;
If Thou take Thy grace away,
Nothing pure in man will stay—
All his good is turn'd to ill.

Heal our wounds, our strength renew,
On our dryness pour Thy dew,
Wash the stains of guilt away,
Bend the stubborn heart and will.
Melt the frozen, warm the chill,
Guide the steps that go astray.

Thou on those who evermore,
Thee confess and Thee adore,
In Thy sevenfold gifts descend ;
Give them comfort when they die,
Give them life with Thee on high,
Give them joys which never end.

Feast of Corpus Christi.

SING, my tongue, the Saviour's glory,
Of His flesh the mystery sing ;
Of the blood all price exceeding,
Shed by our immortal King ;
Destin'd for the world's redemption
From a noble womb to spring.

Of a pure and spotless Virgin,
Born for us on earth below,
He as man with man conversing,
Stay'd the seeds of earth to sow ;
Then He clos'd in solemn order
Wondrously His life of woe.

On the night of that last supper,
Seated with His chosen band,
He, the Paschal victim eating,
First fulfils the law's command ;
Then, as food to all His brethren,
Gives Himself with His own hand.

Word made flesh, the bread of nature
By His word to flesh He turns,
Wine into His blood He changes ;
What though sense no change discerns ?
Only be the heart in earnest,
Faith her lesson quickly learns.

Down in adoration falling,
Lo, the sacred Host we hail ;
Lo, o'er ancient forms departing,
Newer rites of grace prevail ;
Faith for all defects supplying,
Where the feeble senses fail.

To the everlasting Father,
And the Son who reigns on high,
With the Holy Ghost proceeding
Forth from each eternally,
Be salvation, honour, blessing,
Might, and endless majesty.

Feast of the Most Sacred Heart of Jesus.

JESUS, Creator of the world,
Of all mankind Redeemer blest ;
True God of God, in whom we see
The Father's image clear express'd :

Thee, Saviour, love alone constrain'd
To make our mortal flesh Thine own ;
And as a second Adam come,
For the first Adam to atone.

That selfsame love which made the sky,
Which made the sea, the stars, and earth,
Took pity on our misery,
And broke the bondage of our birth.

O Jesus, in Thy heart divine,
May that same love for ever glow ;
For ever mercy to mankind
From that exhaustless fountain flow !

For this Thy sacred Heart was pierced,
And both with blood and water ran ;
To cleanse us from the stains of guilt,
And be the hope and strength of man.

To God the Father and the Son,
All praise, and power, and glory be
With Thee, O holy Paraclete,
Both now and through eternity.

THE FEASTS OF PARTICULAR SAINTS.

Hail, holy Joseph, Hail.

(St. Joseph, spouse of the Blessed Virgin Mary,
March 19th.)

HAIL, holy Joseph, hail !
Chaste spouse of Mary, hail !
Pure as the lily flower
In Eden's peaceful vale.

Hail, holy Joseph, hail !
Prince of the house of God !
May His best graces be
By thy sweet hands bestow'd.

Hail, holy Joseph, hail !
Belov'd of angels, hail !
Cheer thou the hearts that faint,
And guide the steps that fail.

Hail, holy Joseph, hail !
God's choice wert thou alone,
To thee the Word made flesh
Was subject as a Son.

Oh, Christ's dear Mother, bless,
And bless, ye Saints on high,
All meek and simple souls
That to Saint Joseph cry.

Feast of the Annunciation of the B. V. M.

(March 25th.)

WHAT mortal tongue can sing thy praise,
Dear Mother of the Lord?
To angels only it belongs
Thy glory to record.

Say, Mary, what sweet force was that
Which from the Father's breast
Drew forth His co-eternal Son,
To be thy bosom's guest?

'Twas not thy guileless faith alone
That lifted thee so high;
'Twas not thy pure seraphic love,
Or peerless chastity.

But, oh! it was thy lowliness,
Well pleasing to the Lord,
That made thee worthy to become
The Mother of the Word.

Oh, loftiest, whose humility
So sweet it was to see,
That God, forgetful of Himself,
Abased Himself to thee.

St. Aloysius.

(June 21st.)

DEAR Saint, who on thy natal day
To Mary's tender care was given,
And did beneath her gentle sway
Almost unsinning pass to heav'n:

Sweet flower which lov'd to bloom unknown,
A Saint 'mid worldly pomp and pride;
Who at the footstep of a throne
Knew nought but Jesus crucified.

Blest youth, who cast a crown away,
To be with Christ despised and poor
Teach us to walk our humble way,
Content, though little be our store.

May no repining fill our breast
Amid the ills of poverty;
Oh, make us feel that we are blest,
To be thus poor with Christ and thee!

Teach us like thee to shrink from sin,
Like thee to love sweet purity;
That we from Mary's heart may win
The love she once bestowed on thee.

Thus safe beneath her gentle sway,
Oh, may the grace to us be giv'n,
To pass from earth some happy day,
And join thee in the courts of heav'n.

St. Anne, Mother of the B. V. M.

(July 26th.)

SPOTLESS Anna, Juda's glory,
Through the Church from east to west
Every tongue proclaims thy praises,
Holy Mary's mother blest!

Saintly kings and priestly sires
Blended in thy sacred line ;
Thou in virtue all before thee
Didst excel by grace divine.

Link'd in bonds of purest wedlock,
Thine it was for us to bear,
By the favour of high heaven,
Our immortal Virgin star.

From thy stem in beauty budded
Ancient Jesse's mystic rod ;
Earth from thee received the mother
Of the eternal Son of God.

All the human race benighted
In the depths of darkness lay,
When in Anne it saw the dawning
Of the long-expected day.

Feast of the Assumption of the B.V.M.

(August 15th.)

SEE, to God's high temple above
Mounts amid angel hymns of love,
The mystical ark of grace :
See aloft on victory's throne,
Blended in glory both Mother and Son,
In one eternal embrace !

All the sorrows her bosom bore,
All her pains and afflictions sore,
At length supremely repaid ;—
There she reigns on the cloudless height,
Only less than the Lord of light,
In hues immortal arrayed.

There she lives as a fount of grace,
Ever flowing for Adam's race,
And still for ever to flow ;
There, while ages on ages run,
Sweetly, sweetly, she pleads with her Son
For us her children below.

Lady, than all the heavens more high,
More than seraph in purity,
A glance of pity incline !
Teach us to feel, teach us to know,
Teach us in life and death to show
What treasures of grace are thine.

The Holy Guardian Angel.

(October 2nd.)

KIND Angel Guardian, thanks to thee
For thy so watchful care of me ;
Oh, lead me still in ways of truth,
Dear guide of childhood and of youth.

Kind Angel Guardian, let my tears
Implore thee too for riper years ;
Oh, keep me safe in wisdom's way,
And bring me back if I should stray.

When angry passions fill my soul,
Subdue them to thy meek control ;
Through good and ill, oh, ever be
A guide, a guard, a friend to me.

And when Death's hand shall seal mine eyes,
Oh, bear my spirit to the skies,
And teach me there my voice to raise
In hymns of never-ending praise.

Saint Teresa.

(October 15th.)

SWEET Saint, in thy young childhood's day
The thought was in thy infant head,
That it were sweet to die for Christ,
And for the faith thy blood to shed.

But God decreed thee not to fall
By sword of Paynim, Turk, or Moor;
A living death of martyrdom
His love reserv'd thee to endure.

Thy youthful follies oft deplor'd
To us have made thee still more dear;
Since we in them have come to know
Thy candour and thy truth sincere.

For when thy Lord, with sweet reproof,
Had made to thee thine errors known,
At once thy frank and loving heart
Was wholly kept for Him alone.

Oh, what a strange instructive scene
Thy life thenceforth began to be!
Now suffering dread, unheard-of pain,
Now lost in wondrous ecstasy.

Now contemplating things divine,
Beyond the power of man to tell;
Now in appalling vision plung'd
Amid the hopeless cries of hell.

Oh, sweet Teresa, now at last,
Thy labours o'er and heaven won,
Thou lovest God without restraint,
And shinest brighter than the sun.

Ah, then, from thy fair throne above,
Obtain for us thy children here,
To imitate thy childhood's love,
In after-life to persevere.

*Feast of the Immaculate Conception of the
Blessed Virgin Mary.*

(December 8th.)

HAIL, Mary, only sinless child
Of guilty Adam's fallen race;
Conceiv'd all pure and undefil'd,
Through thy dear Lord's preventing grace.

He would not have the blight of sin
A moment rest thy soul upon;
For pure without, and pure within,
Must be the Mother of His Son.

No haughty fiend might boast that he
One moment held thee in his snare,
Who of the dread Divinity
Wert destin'd for the Temple fair.

So thou wert sinless in thy birth,
And sinless after as before ;
The only creature of this earth
Whom sin ne'er cast its shadow o'er.

O sweetest lily ! all untorn,
Though nurs'd the thorns of earth among,
To thee we sigh, to thee we mourn,
To thee we lift our suppliant song.

From Satan's snare preserve us free,
And keep us safe from earthly stain,
That in this world we pure may be,
And in the next may see thee reign.

THE
EPISTLES AND GOSPELS.

First Sunday of Advent.

EPIST. Rom. xiii. 11-14.—Brethren, knowing the time, that it is now the hour for us to rise from sleep; for now our salvation is nearer than when we believed. The night is passed, and the day is at hand; let us therefore cast off the works of darkness, and put on the armour of light. Let us walk honestly, as in the day; not in rioting and drunkenness, not in chambering and impurities, not in contention and strife; but put ye on the Lord Jesus Christ.

GOSF. Luke xxi. 25-33.—At that time Jesus said to his disciples: There shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, by reason of the confusion of the roaring of the sea and of the waves, men withering away for fear and expectation of what shall come upon them. For the powers of heaven shall be moved; and then they shall see the Son of man coming in a cloud with great power and majesty. But when these things begin to come to pass, look up and lift up your heads, because your redemption is at hand. And he spoke to them a similitude: See the fig-tree, and all the trees; when they now shoot forth their fruit, you know that summer is nigh; so you also, when you shall see these things come to pass, know that the kingdom of God is at

hand. Amen I say to you, this generation shall not pass away till all things be fulfilled. Heaven and earth shall pass away, but my words shall not pass away.

Second Sunday of Advent.

EPIST. Rom. xv. 4-13.—Brethren, what things soever were written, were written for our learning, that, through patience and the comfort of the Scriptures, we might have hope. Now the God of patience and of comfort grant you to be of one mind one towards another, according to Jesus Christ; that with one mind, and with one mouth, you may glorify God and the Father of our Lord Jesus Christ. Wherefore receive one another, as Christ also hath received you unto the honour of God. For I say that Christ Jesus was minister of the circumcision for the truth of God, to confirm the promises made unto the fathers. But that the Gentiles are to glorify God for his mercy, as it is written: Therefore will I confess to thee, O Lord, among the Gentiles, and will sing to thy name. And again he saith: Rejoice, ye Gentiles, with his people. And again: Praise the Lord, all ye Gentiles; and magnify him, all ye people. And again, Isaias saith: There shall be a root of Jesse; and he that shall rise up to rule the Gentiles, in him the Gentiles shall hope. Now the God of hope fill you with all joy and peace in believing; that you may abound in hope, and in the power of the Holy Ghost.

GOSP. Matt. xi. 2-10.—At that time, when John had heard in prison the works of Christ, sending two of his disciples, he said to him: Art thou he that art to come, or do we look for another? And

Jesus making answer, said to them, Go and relate to John what you have heard and seen. The blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead rise again, the poor have the gospel preached to them; and blessed is he that shall not be scandalized in me. And when they went their way, Jesus began to say to the multitudes concerning John, What went you out into the desert to see? A reed shaken with the wind? But what went you out to see? A man clothed in soft garments? Behold they that are clothed in soft garments are in the houses of kings. But what went you out to see? A prophet? Yea I tell you, and more than a prophet. For this is he of whom it is written, Behold I send my angel before thy face, who shall prepare thy way before thee.

Third Sunday of Advent.

Epist. Philip. iv. 4-7.—Brethren, rejoice in the Lord always: again I say, rejoice. Let your modesty be known to all men. The Lord is nigh. Be nothing solicitous; but in everything, by prayer and supplication and thanksgiving, let your petitions be made known to God. And the peace of God, which surpasseth all understanding, keep your hearts and minds in Christ Jesus our Lord.

Gosp. John i. 19-28.—At that time the Jews sent from Jerusalem priests and Levites to John to ask him, Who art thou? And he confessed, and did not deny; and he confessed, I am not the Christ. And they asked him, What then? Art thou Elias? And he said, I am not. Art thou the prophet? And he answered, No. They said therefore unto him, Who art thou? that we

may give an answer to them that sent us? what sayest thou of thyself? He said, I am the voice of one crying in the wilderness, Make straight the way of the Lord, as said the prophet Isaias. And they that were sent were of the Pharisees. And they asked him, and said to him, Why then dost thou baptize, if thou be not Christ, nor Elias, nor the Prophet? John answered them, saying, I baptize with water; but there hath stood one in the midst of you, whom you know not; the same is he that shall come after me, who is preferred before me, the latchet of whose shoe I am not worthy to loose. These things were done in Bethania beyond the Jordan, where John was baptizing.

Fourth Sunday of Advent.

Epist. 1 Cor. iv. 1-5.—Brethren, let a man so account of us as of the ministers of Christ, and the dispensers of the mysteries of God. Here now it is required among the dispensers, that a man be found faithful. But to me, it is a very small thing to be judged by you, or by man's day: but neither do I judge my own self. For I am not conscious to myself of anything, yet am I not hereby justified; but he that judgeth me is the Lord. Therefore judge not before the time; who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts: and then shall every man have praise from God.

Gosp. Luke iii. 1-6.—In the fifteenth year of the reign of Tiberius Cæsar, Pontius Pilate being governor of Judea, and Herod being tetrarch of Galilee, and Philip his brother tetrarch of Iturea

and the country of Trachonitis, and Lysanias tetrarch of Abilina, under the high priests Annas and Caiphas; the word of the Lord came to John the son of Zachary in the desert. And he came into all the country about the Jordan, preaching the baptism of penance for the remission of sins; as it is written in the book of the sayings of Isaias the prophet: A voice of one crying in the wilderness: Prepare ye the way of the Lord, make his paths straight. Every valley shall be filled; and every mountain and hill shall be brought low: the crooked shall be made straight, and the rough ways plain: and all flesh shall see the salvation of God.

The Nativity of Our Lord, or Christmas.

FIRST, OR MIDNIGHT MASS.

Epist. Titus ii. 11-15.—Dearly beloved, the grace of God our Saviour hath appeared to all men, instructing us, that denying ungodliness and worldly desires, we should live soberly, and justly, and godly in this world, looking for the blessed hope and coming of the glory of the great God and our Saviour Jesus Christ, who gave himself for us, that he might redeem us from all iniquity, and might cleanse to himself a people acceptable, a pursuer of good works. These things speak and exhort: in Christ Jesus our Lord.

Gosp. Luke ii. 1-14.—At that time there went forth a decree from Cæsar Augustus, that the whole world should be enrolled. This enrolling was first made by Cyrinus the governor of Syria. And all went to be enrolled, every one into his

own city. And Joseph also went up from Galilee, out of the city of Nazareth into Judea, to the city of David, which is called Bethlehem, because he was of the house and family of David, to be enrolled with Mary his espoused wife, who was with child. And it came to pass, that when they were there, her days were accomplished, that she should be delivered. And she brought forth her first-born son, and wrapped him up in swaddling clothes, and laid him in a manger, because there was no room for them in the inn. And there were in the same country shepherds watching, and keeping the night-watches over their flock. And behold, an angel of the Lord stood by them, and the brightness of God shone round them; and they feared with a great fear. And the angel said to them: Fear not; for behold I bring you good tidings of great joy, that shall be to all the people; for this day is born to you a Saviour, who is Christ the Lord, in the city of David. And this shall be a sign unto you: You shall find the infant wrapped in swaddling clothes, and laid in a manger. And suddenly there was with the angel a multitude of the heavenly army, praising God, and saying: Glory to God in the highest, and on earth peace to men of good will.

SECOND MASS, AT BREAK OF DAY.

EPIST. Titus iii. 4-7.—Dearly beloved, the goodness and kindness of God our Saviour hath appeared: not by the works of justice which we have done, but according to his mercy he saved us, by the laver of regeneration, and renovation of the Holy Ghost, whom he hath poured forth upon us abundantly through Jesus Christ our

Saviour: that, being justified by his grace, we may be heirs according to hope of life everlasting: in Christ Jesus our Lord.

Gosp. Luke ii. 15-20.—At that time the shepherds said one to another, Let us go over to Bethlehem, and let us see this word that is come to pass, which the Lord hath shewed to us. And they came with haste; and they found Mary and Joseph, and the infant lying in a manger. And seeing, they understood of the word that had been spoken to them concerning this child. And all that heard wondered; and at those things that were told them by the shepherds. But Mary kept all these words, pondering them in her heart. And the shepherds returned, glorifying and praising God, for all the things they had heard and seen, as it was told unto them.

THIRD MASS, ON CHRISTMAS DAY.

Epist. Heb. i. 1-12.—God, who diversely and many ways, spake in times past to the fathers by the prophets, last of all, in these days hath spoken to us by his Son, whom he hath appointed heir of all things, by whom also he made the world. Who being the brightness of his glory, and the figure of his substance, and upholding all things by the word of his power, making purgation of sins, sitteth on the right hand of the Majesty on high; being made so much better than the angels, as he hath inherited a more excellent name than they. For to which of the angels hath he said at any time, Thou art my son, to-day have I begotten thee? And again, I will be to him a father, and he shall be to me a son? And again, when he bringeth in the

first-begotten into the world, he saith, And let all the angels of God adore him. And to the angels indeed he saith, He that maketh his angels spirits, and his ministers a flame of fire. But to the Son: Thy throne, O God, is for ever and ever; a sceptre of justice is the sceptre of thy kingdom. Thou hast loved justice, and hated iniquity; therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows. And, Thou in the beginning, O Lord, didst found the earth; and the works of thy hands are the heavens. They shall perish, but thou shalt continue; and they shall all grow old as a garment; and as a vesture shalt thou change them, and they shall be changed; but thou art the self-same, and thy years shall not fail.

Gosp. John i. 1-14.—In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was made nothing that was made. In him was life, and the life was the light of men; and the light shineth in darkness, and the darkness did not comprehend it. There was a man sent from God whose name was John. This man came for a witness, to bear witness of the light, that all men might believe through him. He was not the light, but was to bear witness of the light. That was the true light, which enlighteneth every man that cometh into this world. He was in the world, and the world was made by him, and the world knew him not. He came unto his own, and his own received him not. But as many as received him, to them he gave power to be made the sons of God, to them that believe

in his name. Who are born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. AND THE WORD WAS MADE FLESH, and dwelt among us (and we saw his glory, the glory as of the only-begotten of the Father), full of grace and truth.

Sunday within the Octave of the Nativity.

EPIST. Gal. iv. 1-7.—Brothren, as long as the heir is a child, he differeth nothing from a servant, though he be lord of all: but is under tutors and governors until the time appointed by the father: so we also, when we were children, were serving under the elements of the world. But when the fulness of the time was come, God sent his Son, made of a woman, made under the law: that he might redeem them who were under the law; that we might receive the adoption of sons. And because you are sons, God hath sent the spirit of his Son into your hearts, crying, Abba, Father. Therefore now he is not a servant, but a son; and if a son, an heir also through God.

GOSP. Luke ii. 33-40.—At that time, Joseph and Mary the mother of Jesus were wondering at those things which were spoken concerning him. And Simeon blessed them, and said to Mary his mother: Behold, this child is set for the fall, and for the resurrection of many in Israel, and for a sign which shall be contradicted: and thy own soul a sword shall pierce, that out of many hearts thoughts may be revealed. And there was one Anna, a prophetess, the daughter of Phannel, of the tribe of Aser: she was far advanced in years, and had lived

with her husband seven years from her virginity. And she was a widow until fourscore and four years; who departed not from the temple, by fastings and prayers serving night and day. Now she at the same hour coming in, confessed to the Lord; and spoke of him to all that looked for the redemption of Israel. And after they had performed all things according to the law of the Lord, they returned into Galilee, to their city Nazareth. And the child grew and waxed strong, full of wisdom: and the grace of God was in him.

The Circumcision of Our Lord, and Octave of the Nativity.

Epist. Titus ii. 11-15.—(As in first Mass at Christmas, p. 5.)

Gosp. Luke ii. 21.—At that time, after eight days were accomplished that the child should be circumcised, his name was called Jesus, which was called by the angel before he was conceived in the womb.

The Epiphany of Our Lord.

Less. Isaiah lx. 1-6.—Arise, be enlightened, O Jerusalem; for thy light is come, and the glory of the Lord is risen upon thee. For behold, darkness shall cover the earth, and a mist the people; but the Lord shall arise upon thee, and his glory shall be seen upon thee. And the Gentiles shall walk in thy light, and kings in the brightness of thy rising. Lift up thy eyes round about, and see; all these are gathered together, they are come to thee: thy sons shall come from afar, and thy daughters shall rise up at thy side.

Then shalt thou see, and abound, and thy heart shall wonder and be enlarged, when the multitude of the sea shall be converted to thee, the strength of the Gentiles shall come to thee. The multitude of camels shall cover thee, the dromedaries of Madian and Ephraim; all they from Saba shall come, bringing gold and frankincense, and shewing forth praise to the Lord.

Gosp. Matt. ii. 1-12.—When Jesus was born in Bethlehem of Juda, in the days of king Herod, behold there came wise men from the East to Jerusalem, saying, Where is he that is born King of the Jews? for we have seen his star in the East, and are come to adore him. And king Herod hearing this, was troubled, and all Jerusalem with him. And assembling together all the chief priests and the scribes of the people, he inquired of them where Christ should be born. But they said to him: In Bethlehem of Juda; for so it is written by the prophet: And thou, Bethlehem, the land of Juda, art not the least among the princes of Juda; for out of thee shall come forth the ruler that shall rule my people Israel. Then Herod, privately calling the wise men, learned diligently of them the time of the star which appeared to them; and sending them into Bethlehem, said, Go and diligently inquire after the child, and when you have found him, bring me word again, that I also may come and adore him. Who having heard the king, went their way; and behold, the star which they had seen in the East went before them, until it came and stood over where the child was. And seeing the star, they rejoiced with exceeding great joy. And entering into the house, they found the

child with Mary his mother, and falling down, they adored him. And opening their treasures, they offered him gifts; gold, frankincense, and myrrh. And having received an answer in sleep, that they should not return to Herod, they went back another way into their own country

Sunday after Epiphany.

EPIST. Rom. xii. 1-5.—Brethren, I beseech you by the mercy of God, that you present your bodies a living sacrifice, holy, pleasing unto God, your reasonable service. And be not conformed to this world; but be reformed in the newness of your mind: that you may prove what is the good, and the acceptable, and the perfect will of God. For I say, by the grace that is given me, to all that are among you, not to be more wise than it behoveth to be wise, but to be wise unto sobriety: and according as God hath divided to every one the measure of faith. For as in one body we have many members, but all the members have not the same office: so we, being many, are one body in Christ, and every one members one of another in Christ Jesus our Lord.

GOSP. Luke ii. 42-52.—And when Jesus was twelve years old, they going up into Jerusalem according to the custom of the feast (*v. 43), and having fulfilled the days, when they returned, the child Jesus remained in Jerusalem; and his parents knew it not. And thinking that he was in the company, they came a day's journey, and sought him among their kinsfolk and acquaintance. And not finding him, they returned into Jerusalem, seeking him. And it came to pass,

that after three days they found him in the temple, sitting in the midst of the doctors, hearing them, and asking them questions. And all that heard him were astonished at his wisdom and his answers. And seeing him, they wondered. And his mother said to him, Son, why hast thou done so to us? behold, thy father and I have sought thee sorrowing. And he said to them, How is it that you sought me? did you not know that I must be about my Father's business? And they understood not the word that he spoke unto them. And he went down with them, and came to Nazareth; and was subject to them.* And his mother kept all these words in her heart. And Jesus advanced in wisdom, and age, and grace with God and men.

Second Sunday after Epiphany.

(FEAST OF THE HOLY NAME OF JESUS.)

LESS. Acts iv. 8-12.—In those days, Peter, filled with the Holy Ghost, said: Ye princes of the people and ancients, hear: If we this day are examined concerning the good deed done to the infirm man, by what means he hath been made whole, be it known to you all, and to all the people of Israel, that by the name of our Lord Jesus Christ of Nazareth, whom ye crucified, whom God hath raised from the dead, even by him this man standeth here before you whole. This is the stone which was rejected by you the builders; which is become the head of the corner: neither is there salvation in any other. For there is no other name under heaven given to men, whereby we must be saved.

GOSP. Luke ii. 21.—(A son Circumcision, p. 10.)

EPIST. FOR SECOND SUNDAY AFTER EPIPHANY.

Rom. xii. 6-16.—Brethren, having different gifts, according to the grace that is given us: either prophecy, to be used according to the rule of faith; or ministry, in ministering; or he that teacheth, in doctrine; he that exhorteth, in exhorting; he that giveth, with simplicity; he that ruleth, with carefulness; he that sheweth mercy, with cheerfulness. Let love be without dissimulation. Hating that which is evil, cleaving to that which is good. Loving one another with the charity of brotherhood; with honour preventing one another. In carefulness not slothful: in spirit fervent: serving the Lord: rejoicing in hope: patient in tribulation: instant in prayer: communicating to the necessities of the saints: pursuing hospitality. Bless them that persecute you: bless, and curse not. Rejoice with them that rejoice; weep with them that weep. Being of one mind one towards another; not minding high things, but consenting to the humble.

GOSP. FOR SECOND SUNDAY AFTER EPIPH. John ii. 1-11.—At that time, there was a marriage in Cana of Galilee; and the mother of Jesus was there. And Jesus also was invited, and his disciples, to the marriage. And the wine failing, the mother of Jesus saith to him, They have no wine. And Jesus saith to her, Woman, what is it to me and to thee? my hour is not yet come. His mother saith to the waiters, Whatsoever he shall say to you, do ye. Now there were set there six water-pots of stone, according to the manner of the purifying of the Jews, containing

two or three measures a-piece. Jesus saith to them, Fill the water-pots with water. And they filled them up to the brim. And Jesus saith to them, Draw out now, and carry to the chief steward of the feast: and they carried it. And when the chief steward had tasted the water made wine, and knew not whence it was, but the waiters knew who had drawn the water; the chief steward calleth the bridegroom, and saith to him, Every man at first setteth forth good wine, and when men have well drank, then that which is worse: but thou hast kept the good wine until now. This beginning of miracles did Jesus in Cana of Galilee, and manifested his glory; and his disciples believed in him.

Third Sunday after Epiphany.

ERIST. Rom. xii. 16-21.—Brethren, be not wise in your own conceits. To no man rendering evil for evil: providing good things not only in the sight of God, but also in the sight of all men. If it be possible, as much as is in you, having peace with all men; not revenging yourselves, my dearly beloved: but give place unto wrath, for it is written, Revenge is mine; I will repay, saith the Lord. But if thy enemy be hungry, give him to eat; if he thirst, give him to drink; for doing this, thou shalt heap coals of fire upon his head. Be not overcome by evil, but overcome evil by good.

GOSP. Matt. viii. 1-13.—At that time, when Jesus was come down from the mountain, great multitudes followed him; and behold, a leper came and adored him, saying, Lord, if thou wilt, thou canst make me clean. And Jesus stretching

forth his hand, touched him, saying, I will ; be thou made clean : and forthwith his leprosy was cleansed. And Jesus saith to him, See thou tell no man : but go, shew thyself to the priest, and offer the gift which Moses commanded, for a testimony unto them (*v. 5). And when he had entered into Capharnaum, there came to him a centurion, beseeching him, and saying, Lord, my servant lieth at home sick of the palsy, and is grievously tormented. And Jesus saith to him, I will come and heal him. And the centurion making answer, said, Lord, I am not worthy that thou shouldst enter under my roof ; but only say the word, and my servant shall be healed. For I also am a man subject to authority, having under me soldiers ; and I say to this man, Go, and he goeth ; and to another, Come, and he cometh ; and to my servant, Do this, and he doeth it. And Jesus hearing this, marvelled ; and said to them that followed him, Amen I say to you, I have not found so great faith in Israel. And I say to you that many shall come from the east and the west, and shall sit down with Abraham, Isaac, and Jacob in the kingdom of heaven ; but the children of the kingdom shall be cast into the exterior darkness ; there shall be weeping and gnashing of teeth. And Jesus said to the centurion, Go, and as thou hast believed, so be it done to thee ; and the servant was healed at the same hour.

Fourth Sunday after Epiphany.

Epist. Rom. xiii. 8-18.—Brethren, owe no man anything, but to love one another ; for he that loveth his neighbour hath fulfilled the law. For

thou shalt not commit adultery; thou shalt not kill: thou shalt not steal; thou shalt not bear false witness; thou shalt not covet; and if there be any other commandment, it is comprised in this word, Thou shalt love thy neighbour as thyself. The love of our neighbour worketh no evil. Love, therefore, is the fulfilling of the law.

GOSP. Matt. viii. 23-27.—At that time, when Jesus entered into the boat, his disciples followed him. And behold, a great tempest arose in the sea, so that the boat was covered with waves; but he was asleep. And they came to him and awaked him, saying, Lord, save us, we perish. And Jesus saith to them, Why are ye fearful, O ye of little faith? Then rising up, he commanded the winds and the sea, and there came a great calm. But the men wondered, saying, What manner of man is this, for the winds and the sea obey him?

Fifth Sunday after Epiphany.

EPIST. Col. iii. 12-17.—Brethren, put ye on, as the elect of God, holy and beloved, the bowels of mercy, benignity, humility, modesty, patience; bearing with one another, and forgiving one another, if any have a complaint against another; even as the Lord hath forgiven you, so you also. But above all these things, have charity, which is the bond of perfection: and let the peace of Christ rejoice in your hearts, wherein also you are called in one body; and be ye thankful. Let the word of Christ dwell in you abundantly, in all wisdom; teaching and admonishing one another, in psalms, hymns, and spiritual canticles, singing in grace in your hearts to God. All what-

soever you do in word or in work, all things do ye in the name of the Lord Jesus Christ, giving thanks to God and the Father through Jesus Christ our Lord.

Gosp. Matt. xiii. 24-30.—At that time, Jesus spoke this parable to the multitudes: The kingdom of heaven is likened to a man that sowed good seed in his field. But while men were asleep, his enemy came, and oversowed cockle among the wheat, and went his way. And when the blade was sprung up, and had brought forth fruit, then appeared also the cockle. And the servants of the goodman of the house coming, said to him, Sir, didst thou not sow good seed in thy field? whence, then, hath it cockle? And he said to them, An enemy hath done this. And the servants said to him, Wilt thou that we go and gather it up? And he said, No: lest perhaps, gathering up the cockle, you root up the wheat also together with it. Suffer both to grow until the harvest; and in the time of the harvest I will say to the reapers, Gather up first the cockle, and bind it into bundles to burn, but the wheat gather ye into my barn.

Sixth Sunday after Epiphany.

Epist. 1 Thess. i. 2-10.—Brethren, we give thanks to God for you all, making a remembrance of you in our prayers without ceasing; being mindful of the work of your faith, and labour, and charity, and of the enduring of the hope of our Lord Jesus Christ before God and our Father: knowing, brethren, beloved of God, your election; for our gospel hath not been unto you in word only, but in power also, and in the

Holy Ghost, and in much fulness, as you know what manner of men we have been among you for your sakes. And you became followers of us and of the Lord; receiving the word in much tribulation, with joy of the Holy Ghost: so that you were made a pattern to all that believe in Macedonia and in Achaia. For from you was spread abroad the word of the Lord, not only in Macedonia and in Achaia, but also in every place, your faith which is towards God, is gone forth; so that we need not to speak any thing. For they themselves relate of us what manner of entering in we had unto you; and how ye turned to God from idols, to serve the living and true God; and to wait for his Son from heaven (whom he raised from the dead), Jesus, who hath delivered us from the wrath to come.

GOSP. Matt. xiii. 31-35.—At that time, Jesus spake this parable to the multitudes: The kingdom of heaven is like to a grain of mustard-seed, which a man took and sowed in his field: which is the least indeed of all seeds; but when it is grown up, it is greater than all herbs, and becometh a tree; so that the birds of the air come, and dwell in the branches thereof. Another parable he spoke to them: The kingdom of heaven is like to leaven, which a woman took and hid in three measures of meal, until the whole was leavened. All these things Jesus spoke in parables to the multitudes, and without parables he did not speak to them; that it might be fulfilled which was spoken by the prophet, saying, I will open my mouth in parables, I will utter things hidden from the foundation of the world.

Septuagesima Sunday.

EPIST. 1 Cor. ix. 24 to x. 5.—Brethren, know you not that they that run in the race, all run indeed, but one receiveth the prize? So run, that you may obtain. And every one that striveth for the mastery, refraineth himself from all things: and they indeed that they may receive a corruptible crown, but we an incorruptible one. I therefore so run, not as at an uncertainty; I so fight, not as one beating the air; but I chastise my body, and bring it into subjection; lest perhaps, when I have preached to others, I myself should have become a castaway. For I would not have you ignorant, brethren, that our fathers were all under the cloud, and all passed through the sea; and all in Moses were baptised, in the cloud and in the sea; and did all eat the same spiritual food, and all drank the same spiritual drink (and they drank of the spiritual rock that followed them: and the rock was Christ). But with the most of them God was not well pleased.

Gosp. Matt. xx. 1-16.—At that time, Jesus spoke to his disciples this parable: The kingdom of heaven is like to a householder, who went out early in the morning to hire labourers into his vineyard. And having agreed with the labourers for a penny a-day, he sent them into his vineyard. And going out about the third hour, he saw others standing in the market-place idle, and he said to them, Go you also into my vineyard, and I will give you what shall be just: and they went their way. And again he went out about the sixth and the ninth hour, and did in like manner. But about the eleventh hour,

he went out, and found others standing; and he saith to them, Why stand you here all the day idle? They say to him, Because no man hath hired us. He saith to them, Go ye also into my vineyard. And when evening was come, the lord of the vineyard saith to his steward, Call the labourers, and pay them their hire, beginning from the last even to the first. When therefore they were come that came about the eleventh hour, they received every man a penny. But when the first also came, they thought that they should receive more; and they also received every man a penny. And receiving it, they murmured against the master of the house, saying, These last have worked but one hour, and thou hast made them equal to us that have borne the burden of the day and the heats. But he answering, said to one of them, Friend, I do thee no wrong: didst thou not agree with me for a penny? Take what is thine, and go thy way: I will also give to this last even as to thee. Or, is it not lawful for me to do what I will? is thy eye evil, because I am good? So shall the last be first, and the first last. For many are called, but few are chosen.

Sexagesima Sunday.

EPIST. 2 Cor. xi. 19 to xii. 9.—Brethren, you gladly suffer the foolish; whereas yourselves are wise. For you suffer if a man bring you into bondage, if a man devour you, if a man take from you, if a man be lifted up, if a man strike you on the face. I speak according to dishonour, as if we had been weak in this part. Wherein if any man dare (I speak foolishly), I dare also. They are Hebrews; so am I. They are Israelites;

so am I. They are the seed of Abraham ; so am I. They are the ministers of Christ (I speak as one less wise); I am more: in many more labours, in prisons more frequently, in stripes above measure, in deaths often. Of the Jews five times did I receive forty stripes save one. Thrice was I beaten with rods; once I was stoned; thrice I suffered shipwreck; a night and a day I was in the depth of the sea. In journeying often, in perils of waters, in perils of robbers, in perils from my own nation, in perils from the Gentiles, in perils in the city, in perils in the wilderness, in perils in the sea, in perils from false brethren. In labour and painfulness, in much watchings, in hunger and thirst, in fastings often, in cold and nakedness; besides those things which are without, my daily instance, the solicitude for all the churches. Who is weak, and I am not weak? Who is scandalized, and I am not on fire? If I must needs glory, I will glory of the things that concern my infirmity. The God and Father of our Lord Jesus Christ, who is blessed for ever, knoweth that I lie not. At Damascus the governor of the nation under Aretas the king, guarded the city of the Damascenes to apprehend me; and through a window in a basket was I let down by the wall, and so escaped his hands. If I must glory (it is not expedient indeed); but I will come to the visions and revelations of the Lord. I know a man in Christ above fourteen years ago (whether in the body, I know not, or out of the body, I know not; God knoweth): such an one rapt even to the third heaven. And I know such a man (whether in the body or out of the body, I cannot tell; God knoweth): that he was

caught up into paradise; and heard secret words, which it is not granted to man to utter. For such an one I will glory; but for myself I will glory nothing, but in my infirmities. For though I should have a mind to glory, I shall not be foolish; for I will say the truth. But I forbear, lest any man should think of me above that which he seeth in me, or anything he heareth from me. And lest the greatness of the revelations should exalt me, there was given me a sting of my flesh, an angel of Satan, to buffet me. For which thing thrice I besought the Lord, that it might depart from me. And he said to me, My grace is sufficient for thee; for power is made perfect in infirmity. Gladly therefore will I glory in my infirmities, that the power of Christ may dwell in me.

GOSPEL. Luke viii. 4-15.—At that time, when a very great multitude was gathered together and hastened out of the cities unto him, he spake by a similitude: The sower went out to sow his seed. And as he sowed, some fell by the wayside; and it was trodden down, and the fowls of the air devoured it. And other some fell upon a rock; and as soon as it was sprung up, it withered away, because it had no moisture. And other some fell among thorns; and the thorns growing up with it, choked it. And other some fell upon good ground; and being sprung up, yielded fruit a hundredfold. Saying these things, he cried out, He that hath ears to hear, let him hear. And his disciples asked him what this parable might be. To whom he said, To you it is given to know the mystery of the kingdom of God, but to the rest in parables;

that seeing, they may not see, and hearing, may not understand. Now the parable is this: The seed is the word of God. And they by the wayside are they that hear; then the devil cometh, and taketh the word out of their heart, lest believing they should be saved. Now they upon the rock are they who, when they hear, receive the word with joy; and these have no roots, for they believe for a while, and in time of temptation they fall away. And that which fell among thorns are they who have heard, and going their way, are choked with the cares and riches and pleasures of this life, and yield no fruit. But that on the good ground are they who, in a good and very good heart, hearing the word, keep it, and bring forth fruit in patience.

Quinquagesima Sunday.

Epist. 1 Cor. xiii. 1-13.—Brethren, if I speak with the tongues of men, and of angels, and have not charity, I am become as sounding brass or a tinkling cymbal. And if I should have prophecy, and know all mysteries and all knowledge, and if I should have all faith, so that I could remove mountains, and have not charity, I am nothing. And if I should distribute all my goods to feed the poor, and if I should deliver my body to be burned, and have not charity, it profiteth me nothing. Charity is patient, is kind: charity envieth not; dealeth not perversely; is not puffed up; is not ambitious; seeketh not her own; is not provoked to anger; thinketh no evil; rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things, believeth all things, hopeth all things, endureth all things.

Charity never falleth away : whether prophecies shall be made void, or tongues shall cease, or knowledge shall be destroyed.* For we know in part, and we prophecy in part. But when that which is perfect is come, that which is in part shall be done away. When I was a child, I spoke as a child, I understood as a child, I thought as a child : but when I became a man, I put away the things of a child. We see now through a glass in a dark manner : but then face to face. Now I know in part ; but then I shall know even as I am known. And now there remain, faith, hope, charity, these three ; but the greatest of these is charity.

GOSP. Luke xviii. 31-43.—At that time, Jesus took unto him the twelve, and said to them, Behold, we go up to Jerusalem, and all things shall be accomplished which were written by the prophets concerning the Son of Man : for he shall be delivered to the Gentiles, and shall be mocked, and scourged, and spit upon ; and after they have scourged him, they will put him to death : and the third day he shall rise again. And they understood none of these things, and this word was hid from them, and they understood not the things that were said. Now it came to pass, when he drew nigh to Jericho, that a certain blind man sat by the wayside, begging. And when he heard the multitude passing by, he asked what this meant. And they told him that Jesus of Nazareth was passing by. And he cried out, saying, Jesus, son of David, have mercy on me. And they that went before rebuked him, that he should hold his peace : but he cried out much more, Son of

David, have mercy on me. And Jesus standing, commanded him to be brought unto him; and when he was come near, he asked him, saying, What wilt thou that I do to thee? But he said, Lord, that I may see. And Jesus said to him: Receive thy sight; thy faith hath made thee whole. And immediately he saw, and followed him, glorifying God: and all the people, when they saw it, gave praise to God.

Ash-Wednesday.

LESS. Joel ii. 12-19.—Thus saith the Lord, Be converted to me with all your heart, in fasting, and in weeping, and in mourning. And rend your hearts and not your garments, and turn to the Lord your God; for he is gracious and merciful, patient and rich in mercy, and ready to repent of the evil. Who knoweth but he will return, and forgive, and leave a blessing behind him, sacrifice and libation to the Lord your God? Blow the trumpet in Zion: sanctify a fast; call a solemn assembly; gather together the people; sanctify the Church; assemble the ancients; gather together the little ones, and them that suck at the breasts; let the bridegroom go forth from his bed, and the bride out of her bride-chamber. Between the porch and the altar the priests, the Lord's ministers, shall weep; and shall say, Spare, O Lord, spare thy people; and give not thine inheritance to reproach, that the heathens should rule over them. Why should they say among the nations, Where is their God? The Lord hath been zealous for his land, and hath spared his people. And the Lord answered, and said, to his people, Behold, I will send you corn,

and wine, and oil, and you shall be filled with them; and I will no more make you a reproach among the nations, saith the Lord Almighty.

Gosp. Matt. vi. 16-21.—At that time, Jesus said to his disciples, When you fast, be not as the hypocrites, sad. For they disfigure their faces, that they may appear unto men to fast. Amen I say to you, they have received their reward. But thou, when thou fastest, anoint thy head and wash thy face; that thou appear not to men to fast, but to thy Father who is in secret, and thy Father who seeth in secret will repay thee. Lay not up to yourselves treasures on earth, where the rust and moth consume, and where thieves break through and steal. But lay up to yourselves treasures in heaven, where neither the rust nor moth doth consume, and where thieves do not break through nor steal. For where thy treasure is, there is thy heart also.

First Sunday in Lent.

Epist. 2 Cor. vi. 1-10.—Brethren, we exhort you that you receive not the grace of God in vain. For he saith, In an accepted time have I heard thee, and in the day of salvation have I helped thee. Behold, now is the acceptable time; behold, now is the day of salvation. Giving no offence to any man, that our ministry be not blamed: but in all things let us exhibit ourselves as the ministers of God; in much patience, in tribulations, in necessities, in distresses, in stripes, in prisons, in seditions, in labours, in watchings, in fastings, in chastity, in knowledge, in longsuffering, in sweetness, in the Holy Ghost, in charity unfeigned, in the word

of truth, in the power of God: by the armour of justice on the right hand and on the left, by honour and dishonour, by evil report and good report; as deceivers, and yet true; as unknown, and yet known; as dying, and behold we live; as chastised, and not killed; as sorrowful, yet always rejoicing; as needy, yet enriching many; as having nothing, and possessing all things.

Gosp. Matt. iv. 1-11.—At that time, Jesus was led by the Spirit into the desert, to be tempted by the devil. And when he had fasted forty days and forty nights, afterwards he was hungry. And the tempter coming, said to him, If thou be the Son of God, command that these stones be made bread. Who answered and said, It is written, Not in bread alone doth man live, but in every word that proceedeth from the mouth of God. Then the devil took him up into the holy city, and set him upon the pinnacle of the temple, and said to him, If thou be the Son of God, cast thyself down: for it is written, That he hath given his angels charge over thee, and in their hands shall they bear thee up, lest perhaps thou dash thy foot against a stone. Jesus said to him, It is written again, Thou shalt not tempt the Lord thy God. Again the devil took him up into a very high mountain; and shewed him all the kingdoms of the world, and the glory of them; and said to him, All these will I give thee, if, falling down, thou wilt adore me. Then Jesus saith to him, Begone, Satan, for it is written, The Lord thy God shalt thou adore, and him only shalt thou serve. Then the devil left him; and behold, angels came, and ministered to him.

Second Sunday in Lent.

EPIST. 1 Thess. iv. 1-7.—Brethren, we pray and beseech you in the Lord Jesus, that as you have received of us, how you ought to walk, and to please God, so also you would walk, that you may abound the more. For you know what precepts I have given to you by the Lord Jesus. For this is the will of God, your sanctification; that you should abstain from fornication, that every one of you should know how to possess his vessel in sanctification and honour; not in the passion of lust, like the Gentiles that know not God: and that no man overreach, nor circumvent his brother in business; because the Lord is the avenger of all these things, as we have told you before, and have testified. For God hath not called us unto uncleanness, but unto sanctification; in Christ Jesus our Lord.

GOSPEL. Matt. xvii. 1-9.—At that time, Jesus took Peter, and James, and John his brother, and bringeth them up into a high mountain apart: and he was transfigured before them. And his face did shine as the sun, and his garments became white as snow. And behold, there appeared to them Moses and Elias talking with him. And Peter answering, said to Jesus, Lord, it is good for us to be here; if thou wilt, let us make here three tabernacles, one for thee, and one for Moses, and one for Elias. And as he was yet speaking, behold a bright cloud overshadowed them: and lo, a voice out of the cloud, saying, This is my beloved Son, in whom I am well pleased; hear ye him. And the disciples hearing, fell upon their face, and were very much

afraid: and Jesus came and touched them, and said to them, Arise, and fear not. And they lifting up their eyes saw no one, but only Jesus. And as they came down from the mountain, Jesus charged them, saying, Tell the vision to no man, till the Son of Man be risen from the dead.

Third Sunday in Lent.

Epist. Eph. v. 1-9.—Brethren, be ye followers of God, as most dear children; and walk in love, as Christ also hath loved us, and hath delivered himself for us, an oblation and a sacrifice to God, for an odour of sweetness. But fornication, and all uncleanness, or covetousness, let it not so much as be named among you, as becometh saints; nor obscenity, nor foolish talking, nor scurrility, which is to no purpose; but rather giving of thanks: for know ye this, and understand, that no fornicator, nor unclean, nor covetous person, which is a serving of idols, hath any inheritance in the kingdom of Christ and of God. Let no man deceive you with vain words; for because of these things cometh the anger of God upon the children of unbelief. Be ye not therefore partakers with them. For you were heretofore darkness; but now light in the Lord. Walk, then, as children of the light; for the fruit of the light is in all goodness, and justice, and truth.

Gosp. Luke xi. 14-28.—At that time, Jesus was casting out a devil, and the same was dumb; and when he had cast out the devil, the dumb spoke, and the multitudes were in admiration at it; but some of them said, He casteth out devils by Beelzebub the prince of devils. And others tempting,

asked of him a sign from heaven. But he seeing their thoughts, said to them, Every kingdom divided against itself shall be brought to desolation, and house upon house shall fall; and if Satan also be divided against himself, how shall his kingdom stand? because you say, that through Beelzebub I cast out devils. Now if I cast out devils by Beelzebub, by whom do your children cast them out? Therefore they shall be your judges. But if I by the finger of God cast out devils, doubtless the kingdom of God is come upon you. When a strong man armed keepeth his court, those things which he possesseth are in peace; but if a stronger than he come upon him, and overcome him, he will take away all his armour wherein he trusted, and will distribute his spoils. He that is not with me is against me; and he that gathereth not with me, scattereth. When the unclean spirit is gone out of a man, he walketh through places without water, seeking rest; and not finding, he saith, I will return into my house whence I came out: and when he is come, he findeth it swept and garnished. Then he goeth, and taketh with him seven other spirits more wicked than himself, and entering in they dwell there; and the last state of that man becomes worse than the first. And it came to pass, as he spoke these things, a certain woman from the crowd, lifting up her voice, said to him, Blessed is the womb that bore thee, and the paps that gave thee suck. But he said, Yea rather, blessed are they who hear the word of God, and keep it.

Fourth Sunday in Lent.

EPIST. Galat. iv. 22-31.—Brethren, it is written that Abraham had two sons; the one by a bond-woman and the other by a free-woman. But he who was of the bond-woman was born according to the flesh; but he of the free-woman was by promise. Which things are said by an allegory. For these are the two testaments; the one from mount Sina, engendering unto bondage, which is Agar: for Sina is a mountain in Arabia, which hath affinity to that Jerusalem which now is, and is in bondage with her children: but that Jerusalem which is above is free, which is our mother. For it is written, Rejoice, thou barren that bearest not; break forth and cry, thou that travailest not; for many are the children of the desolate, more than of her that hath a husband. Now we, brethren, as Isaac was, are the children of promise. But as then he that was born according to the flesh persecuted him that was after the spirit, so also it is now. But what saith the scripture? Cast out the bond-woman and her son; for the son of the bond-woman shall not be heir with the son of the free-woman. So then, brethren, we are not the children of the bond-woman, but of the free; by the freedom wherewith Christ hath made us free.

GOSP. John vi. 1-15.—At that time, Jesus went over the sea of Galilee, which is that of Tiberias; and a great multitude followed him, because they saw the miracles which he did on them that were diseased. Jesus therefore went up into a mountain, and there he sat with his disciples. Now the pasch, the festival day of the Jews, was near

at hand. When Jesus therefore had lifted up his eyes, and seen that a very great multitude cometh to him, he said to Philip, Whence shall we buy bread that these may eat? And this he said to try him; for he himself knew what he would do. Philip answered, Two hundred penny-worth of bread is not sufficient for them, that every one may take a little. One of his disciples, Andrew, the brother of Simon Peter, saith to him, There is a boy here that hath five barley loaves and two fishes; but what are these among so many? Then Jesus said, Make the men sit down. Now there was much grass in the place. The men therefore sat down, in number about five thousand. And Jesus took the loaves; and when he had given thanks, he distributed to them that were set down. In like manner also of the fishes, as much as they would. And when they were filled, he said to his disciples, Gather up the fragments that remain, lest they be lost. They gathered up, therefore, and filled twelve baskets with the fragments of the five barley loaves, which remained over and above to them that had eaten. Now those men, when they had seen what a miracle Jesus had done, said, This is of a truth the prophet that is to come into the world. Jesus therefore, when he knew that they would come to take him by force, and make him king, fled again into the mountain himself alone.

Passion Sunday.

EPIST. Heb. ix. 11-15.—Brethren, Christ being come, a high priest of the good things to come, by a greater and more perfect tabernacle, not

made with hands, that is, not of this creation, neither by the blood of goats or of calves, but by his own blood, entered once into the Holies, having obtained eternal redemption. For if the blood of goats and of oxen, and the ashes of an heifer being sprinkled, sanctify such as are defiled, to the cleansing of the flesh, how much more shall the blood of Christ, who, by the Holy Ghost, offered himself without spot to God, cleanse our conscience from dead works, to serve the living God? And therefore he is the mediator of the new testament; that by means of his death, for the redemption of those transgressions which were under the former testament; they that are called may receive the promise of eternal inheritance, in Christ Jesus our Lord.

Gosp. John viii. 46-59.—At that time, Jesus said to the multitudes of the Jews, Which of you shall convince me of sin? If I say the truth to you, why do you not believe me? He that is of God, heareth the words of God. Therefore you hear them not, because you are not of God. The Jews therefore answered, and said to him, Do not we say well, that thou art a Samaritan, and hast a devil? Jesus answered, I have not a devil; but I honour my Father, and you have dishonoured me. But I seek not my own glory; there is one that seeketh and judgeth. Amen, amen, I say to you, if any man keep my word, he shall not see death for ever. The Jews therefore said, Now we know that thou hast a devil. Abraham is dead, and the prophets; and thou sayest, If any man keep my word, he shall not taste death for ever. Art thou greater than our

Father Abraham, who is dead? and the prophets are dead. Whom dost thou make thyself? Jesus answered, If I glorify myself, my glory is nothing. It is my Father that glorifieth me, of whom you say that he is your God. And you have not known him; but I know him. And if I shall say that I know him not, I shall be like to you, a liar. But I do know him, and do keep his word. Abraham your father rejoiced that he might see my day: he saw it, and was glad. The Jews therefore said to him, Thou art not yet fifty years old, and hast thou seen Abraham? Jesus said to them, Amen, amen, I say to you, before Abraham was made, I am. They took up stones therefore to cast at him: but Jesus hid himself, and went out of the temple.

Palm Sunday.

LESS. Exod. xv. 27 to xvi. 7.—In those days, the children of Israel came into Elim, where there were twelve fountains of water, and seventy palm-trees; and they encamped by the waters. And they set forward from Elim, and all the multitude of the children of Israel came into the desert of Sin, which is between Elim and Sinai, the fifteenth day of the second month after they came out of the land of Egypt. And all the congregation of the children of Israel murmured against Moses and Aaron in the wilderness. And the children of Israel said to them, Would to God we had died by the hand of the Lord in the land of Egypt, when we sat over the flesh-pots, and ate bread to the full. Why have you brought us into this desert, that you might destroy all the multitude with famine? And the Lord said to

Moses, Behold, I will rain bread from heaven for you : let the people go forth, and gather what is sufficient for every day, that I may prove them whether they will walk in my law or no. But the sixth day let them provide for to bring in ; and let it be double to that they were wont to gather every day. And Moses and Aaron said to the children of Israel, In the evening you shall know that the Lord hath brought you forth out of the land of Egypt ; and in the morning you shall see the glory of the Lord.

Gosp. Matt. xxi. 1-9.—At that time, when Jesus drew nigh to Jerusalem, and was come to Bethphage, unto mount Olivet, he sent two disciples, saying to them, Go ye into the village that is over against you, and immediately you shall find an ass tied, and a colt with her ; loose them, and bring them to me. And if any man shall say anything to you, say ye that the Lord hath need of them ; and forthwith he will let them go. Now all this was done that it might be fulfilled which was spoken by the prophet, saying, Tell ye the daughter of Sion, Behold, thy king cometh to thee, meek, and sitting upon an ass, and a colt, the foal of her that is used to the yoke. And the disciples going, did as Jesus commanded them ; and they brought the ass and the colt, and laid their garments upon them, and made him sit thereon. And a very great multitude spread their garments in the way ; and others cut boughs from the trees, and strewed them in the way : and the multitudes that went before, and that followed, cried, saying, Hosanna to the son of David ! blessed is he that cometh in the name of the Lord !

EPIST. Philip. ii. 5-11. -- Brethren, let this mind be in you which was also in Christ Jesus; who being in the form of God, thought it not robbery to be equal with God; but emptied himself, taking the form of a servant, being made in the likeness of men, and in habit found as a man. (*v. 8.) He humbled himself, becoming obedient unto death, even the death of the cross. For which cause God also hath exalted him, and hath given him a name which is above all names: that in the name of Jesus every knee should bow, of those that are in heaven, on earth, and under the earth; and that every tongue should confess that the Lord Jesus Christ is in the glory of God the Father.

THE PASSION OF OUR LORD JESUS CHRIST.

According to St. Matt. xxvi.-xxvii. 1-66.

At that time, Jesus said to his disciples, You know that after two days shall be the pasch, and the Son of Man shall be delivered up to be crucified. Then there were gathered together the chief priests and the ancients of the people, into the court of the high priest, who was called Caiphas; and they consulted together that by subtilty they might apprehend Jesus, and put him to death. But they said, Not on the festival day, lest perhaps there should be a tumult among the people. And when Jesus was in Bethania, in the house of Simon the leper, there came to him a woman having an alabaster box of precious ointment, and poured it on his head, as he was at table. And the disciples seeing it, had indignation, saying, To what purpose is this waste? for this might have been sold for much,

and given to the poor. And Jesus knowing it, said to them, Why do you trouble this woman? for she hath wrought a good work upon me. For the poor you have always with you; but me you have not always. For she, in pouring this ointment upon my body, hath done it for my burial. Amen I say to you, wheresoever this gospel shall be preached in the whole world, that also which she hath done shall be told, for a memory of her. Then went one of the twelve, who was called Judas Iscariot, to the chief priests, and he said to them, What will you give me, and I will deliver him unto you? but they appointed him thirty pieces of silver. And from thenceforth he sought opportunity to betray him. And on the first day of the azymes the disciples came to Jesus, saying, Where wilt thou that we prepare for thee to eat the pasch? But Jesus said, Go ye into the city to a certain man, and say to him, The master saith, My time is near at hand, I will keep the pasch at thy house with my disciples. And the disciples did as Jesus appointed to them; and they prepared the pasch. Now when it was evening, he sat down with his twelve disciples: and whilst they were eating, he said, Amen I say to you, that one of you is about to betray me. And they, being very much troubled, began every one to say, Is it I, Lord? But he answering, said, He that dippeth his hand with me in the dish, he shall betray me. The Son of Man indeed goeth, as it is written of him; but wo to that man by whom the Son of Man shall be betrayed: it were better for him, if that man had not been born. And Judas that betrayed him, answering, said,

Is it I, Rabbi? He saith to him, Thou hast said it. And whilst they were at supper, Jesus took bread, and blessed, and broke: and gave to his disciples, and said, Take ye, and eat: this is my body. And taking the chalice, he gave thanks: and gave to them, saying, Drink ye all of this. For this is my blood of the new testament, which shall be shed for many unto remission of sins. And I say unto you, I will not drink from henceforth of this fruit of the vine, until that day when I shall drink it with you new in the kingdom of my Father. And a hymn being said, they went out unto mount Olivet. Then Jesus saith to them, All you shall be scandalised in me this night; for it is written, I will strike the shepherd, and the sheep of the flock shall be dispersed: but after I shall be risen again, I will go before you into Galilee. And Peter answering, said to him, Although all shall be scandalised in thee, I will never be scandalised. Jesus said to him, Amen I say to thee, that in this night, before the cock crow, thou wilt deny me thrice. Peter saith to him, Yea, though I should die with thee, I will not deny thee: and in like manner said all the disciples. Then Jesus came with them into a country place which is called Gethsemani; and he said to his disciples, Sit you here, till I go yonder and pray: and taking with him Peter and the two sons of Zebedee, he began to grow sorrowful and to be sad. Then he saith to them, My soul is sorrowful even unto death; stay you here and watch with me. And going a little farther, he fell upon his face, praying, and saying, My Father, if it be possible, let this

chalice pass from me: nevertheless, not as I will, but as thou wilt. And he cometh to his disciples, and findeth them asleep: and he saith to Peter, What! could you not watch one hour with me? Watch ye, and pray, that ye enter not into temptation. The spirit indeed is willing, but the flesh is weak. Again the second time, he went, and prayed, saying, My Father, if this chalice may not pass away, but I must drink it, thy will be done. And he cometh again, and findeth them sleeping; for their eyes were heavy. And leaving them, he went again: and he prayed the third time, saying the self-same word. Then he cometh to his disciples, and saith to them, Sleep ye now, and take your rest; behold, the hour is at hand, and the Son of Man shall be betrayed into the hands of sinners. Rise, let us go; behold, he is at hand that will betray me. As he yet spoke, behold Judas, one of the twelve, came; and with him a great multitude with swords and clubs, sent from the chief priests and the ancients of the people. And he that betrayed him gave them a sign, saying, Whomsoever I shall kiss, that is he; hold him fast. And forthwith coming to Jesus, he said, Hail, Rabbi; and he kissed him. And Jesus said to him, Friend, whereto art thou come? Then they came up, and laid hands on Jesus, and held him. And behold, one of them that were with Jesus, stretching forth his hand, drew out his sword, and striking the servant of the high priest, cut off his ear. Then Jesus saith to him, Put up again thy sword into its place; for all that take the sword shall perish by the sword. Thinkest thou that I cannot ask

my Father, and he will give me presently more than twelve legions of angels? How then shall the scriptures be fulfilled, that so it must be done? In that same hour Jesus said to the multitudes, You are come out, as it were to a robber, with swords and clubs, to apprehend me. I sat daily with you teaching in the temple, and you laid not hands on me. Now all this was done, that the scriptures of the prophets might be fulfilled. Then the disciples, all leaving him, fled. But they holding Jesus, led him to Caiphas the high priest, where the scribes and ancients were assembled. And Peter followed him afar off, even to the court of the high priest. And going in, he sat with the servants, that he might see the end. And the chief priests and the whole council sought false witness against Jesus, that they might put him to death. And they found not; whereas many false witnesses had come in. And last of all, there came two false witnesses. And they said, This man said, I am able to destroy the temple of God, and in three days to rebuild it. And the high priest, rising up, said to him, Answerest thou nothing to the things which these witness against thee? But Jesus held his peace. And the high priest said to him, I adjure thee by the living God, that thou tell us if thou be the Christ the Son of God. Jesus saith to him, Thou hast said it. Nevertheless I say to you, hereafter you shall see the Son of Man sitting on the right hand of the power of God, and coming in the clouds of heaven. Then the high priest rent his garments, saying, He hath blasphemed; what further need have we of witnesses? Behold, now you have

heard the blasphemy What think you? But they answering, said, He is guilty of death. Then did they spit in his face and buffeted him; and others struck his face with the palms of their hands, saying, Prophecy unto us, O Christ, who is he that struck thee? But Peter sat without in the court, and there came to him a servant-maid, saying, Thou also wast with Jesus the Galilean: but he denied before them all, saying, I know not what thou sayest. And as he went out of the gate, another maid saw him, and she saith to them that were there, This man also was with Jesus of Nazareth. And again he denied with an oath, I know not the man. And after a little while, they came that stood by, and said to Peter, Surely thou also art one of them; for even thy speecch doth discover thee. Then he began to curse and to swear that he know not the man; and immediately the cock crew. And Peter remembered the word of Jesus which he had said, Before the cock crow, thou wilt deny me thrice. And going forth, he wept bitterly. And when morning was come, all the chief priests and ancients of the people took counsel against Jesus, to put him to death. And they brought him bound, and delivered him to Pontius Pilate, the governor. Then Judas, who betrayed him, seeing that he was condemned, repenting himself, brought back the thirty pieces of silver to the chief priests and ancients, saying, I have sinned, in betraying innocent blood; but they said, What is that to us? look thou to it. And casting down the pieces of silver in the temple, he departed; and went, and hanged himself with a halter. But

the chief priests having taken the pieces of silver, said, It is not lawful to put them into the corbona, because it is the price of blood. And after they had consulted together, they bought with them the potter's field to be a burying-place for strangers. Wherefore that field was called Haceldama, that is, The field of blood, even to this day. Then was fulfilled that which was spoken by Joremiass the prophet, saying, And they took the thirty pieces of silver, the price of him that was prized, whom they prized of the children of Israel; and they gave them unto the potter's field, as the Lord appointed to me. And Jesus stood before the governor, and the governor asked him, saying, Art thou the king of the Jews? Jesus saith to him, Thou sayest it. And when he was accused by the chief priests and ancients, he answered nothing. Then Pilate saith to him, Dost not thou hear how great testimonies they allege against thee? And he answered him to never a word; so that the governor wondered exceedingly. Now upon the solemn day the governor was accustomed to release to the people one prisoner, whom they would; and he had then a notorious prisoner, that was called Barabbas. They therefore being gathered together, Pilate said, Whom will you that I release to you, Barabbas, or Jesus that is called Christ? For he knew that for envy they had delivered him. And as he was sitting in the place of judgment, his wife sent to him, saying, Have thou nothing to do with that just man, for I have suffered many things this day in a dream because of him. But the chief priests and ancients persuaded the people that they should

ask Barabbas, and make Jesus away. And the governor answering, said to them, Whether will you of the two to be released unto you? But they said, Barabbas. Pilate saith to them, What shall I do then with Jesus that is called Christ? They say all, Let him be crucified. The governor said to them, Why, what evil hath he done? But they cried out the more, saying, Let him be crucified. And Pilate seeing that he prevailed nothing, but that rather a tumult was made, taking water, washed his hands before the people, saying, I am innocent of the blood of this just man; look you to it. And the whole people answering, said, His blood be upon us, and upon our children. Then he released to them Barabbas! and having scourged Jesus, delivered him unto them to be crucified. Then the soldiers of the governor taking Jesus into the hall, gathered together unto him the whole band; and stripping him, they put a scarlet cloak about him. And plaiting a crown of thorns, they put it upon his head, and a reed in his right hand. And bowing the knee before him, they mocked him, saying, Hail, king of the Jews. And spitting upon him, they took the reed and struck his head. And after they had mocked him, they took off the cloak from him, and put on him his own garments, and led him away to crucify him. And going out, they found a man of Cyrene, named Simon; him they forced to take up his cross. And they came to the place that is called Golgotha, which is, The place of Calvary. And they gave him wine to drink mingled with gall: and when he had tasted he would not drink. And after they had crucified him, they divided

his garments, casting lots; that it might be fulfilled which was spoken by the prophet, saying, They divided my garments among them, and upon my vesture they cast lots. And they sat, and watched him. And they put over his head his cause written, This is Jesus the King of the Jews. Then were crucified with him two thieves, one on the right hand, and one on the left. And they that passed by, blasphemed him, wagging their heads, and saying, Vah, thou that destroyest the temple of God, and in three days dost rebuild it, save thy own self; if thou be the Son of God come down from the cross. In like manner also the chief priests with the scribes and ancients mocking, said, He saved others, himself he cannot save: if he be the king of Israel, let him now come down from the cross, and we will believe him: he trusted in God, let him now deliver him if he will have him; for he said, I am the Son of God. And the self-same thing the thieves also that were crucified with him, reproached him with. Now from the sixth hour there was darkness over the whole earth, until the ninth hour. And about the ninth hour, Jesus cried with a loud voice, saying, Eli, Eli, lama sabachthani? that is, My God, my God, why hast thou forsaken me? And some that stood there, and heard, said, This man calleth Elias. And immediately one of them running, took a sponge, and filled it with vinegar, and put it on a reed, and gave him to drink. And the others said, Let be; let us see whether Elias will come to deliver him. And Jesus again crying with a loud voice, yielded up the Ghost.

[Here all kneel, and pause a little.]

And behold the veil of the temple was rent in two, from the top even to the bottom; and the earth quaked, and the rocks were rent; and the graves were opened, and many bodies of the saints that had slept arose, and coming out of the tombs after his resurrection, came into the holy city, and appeared to many. Now the centurion and they that were with him watching Jesus, having seen the earthquake and the things that were done, were sore afraid, saying, Indeed this was the Son of God. And there were many women afar off, who had followed Jesus from Galilee, ministering unto him; among whom was Mary Magdalen, and Mary the mother of James and Joseph, and the mother of the sons of Zebedee. And when it was evening, there came a certain rich man of Arimathea, named Joseph, who also himself was a disciple of Jesus. He went to Pilate, and asked the body of Jesus. Then Pilate commanded that the body should be delivered. And Joseph taking the body, wrapt it up in a clean linen cloth, and laid it in his own new monument, which he had hewn out in a rock; and he rolled a great stone to the door of the monument, and went his way. And there was there Mary Magdalen and the other Mary, sitting over against the sepulchre.

[*Hecce is said the Munda cor meum, &c.*]

And the next day, which followed the day of the preparation, the chief priests and the Pharisees came together to Pilate, saying, Sir, we have remembered that that seducer said, while he was yet alive, After three days, I will rise again: command therefore the sepulchre to be

guarded until the third day, lest perhaps his disciples come and steal him away, and say to the people, He is risen from the dead; and the last error shall be worse than the first. Pilate said to them, You have a guard; go, guard it as you know. And they, departing, made the sepulchre sure, sealing the stone, and setting guards.

Good Friday.

LESS. Osee vi. 1-6.—Thus saith the Lord, in their affliction they will rise early to me: Come, and let us return to the Lord; for he hath taken us, and he will heal us: he will strike, and he will cure us. He will revive us after two days; on the third day he will raise us up, and we shall live in his sight. We shall know, and we shall follow on, that we may know the Lord. His going forth is prepared as the morning light, and he will come to us as the early and the latter rain to the earth. What shall I do to thee, O Ephraim? what shall I do to thee, O Judah? your mercy is as a morning cloud, and as the dew that goeth away in the morning. For this reason have I hewed them by the prophets; I have slain them by the words of my mouth; and thy judgments shall go forth as the light. For I desired mercy, and not sacrifice; and the knowledge of God more than holocausts.

LESS. Exod. xii. 1-11.—In those days, the Lord said to Moses and Aaron in the land of Egypt, This month shall be to you the beginning of months; it shall be the first in the months of the year. Speak ye to the whole assembly of the children of Israel, and say to them, On the tenth day of this month let every man take a

lamb by their families and houses. But if the number be less than may suffice to eat the lamb, he shall take unto him his neighbour that cometh to his house, according to the number of souls which may be enough to eat the lamb. And it shall be a lamb without blemish, a male of one year; according to which rite, also, you shall take a kid. And you shall keep it until the fourteenth day of this month; and the whole multitude of the children of Israel shall sacrifice it in the evening. And they shall take of the blood thereof, and put it upon both the side-posts and on the upper door-posts of the houses, wherein they shall eat it. And they shall eat the flesh that night roasted at the fire, and unleavened bread, with wild lettuce. You shall not eat thereof anything raw, nor boiled in water, but only roasted at the fire; you shall eat the head with the feet and entrails thereof. Neither shall there remain anything of it until the morning. If there be anything left, you shall burn it with fire. And thus you shall eat it: you shall gird your reins, and you shall have shoes on your feet, holding staves in your hands, and you shall eat in haste; for it is the Phase (that is, the passage) of the Lord.

THE PASSION OF OUR LORD JESUS CHRIST.

According to St. John xviii.-xix. 1-24.

At that time, Jesus went forth with his disciples over the brook Cedron, where there was a garden, into which he entered with his disciples. And Judas also, who betrayed him, knew the place; because Jesus had often resorted thither together with his disciples. Judas therefore,

having received a band of soldiers, and servants from the chief priests and the Pharisees, cometh thither with lanterns, and torches, and weapons. Jesus therefore, knowing all things that should come upon him, went forth, and said to them, Whom seek ye? They answered him, Jesus of Nazareth. Jesus saith to them, I am he. And Judas also, who betrayed him, stood with them. As soon, therefore, as he had said to them, I am he, they went backward, and fell to the ground. Again, therefore, he asked them, Whom seek ye? And they said, Jesus of Nazareth. Jesus answered, I have told you that I am he: if, therefore, you seek me, let these go their way. That the word might be fulfilled which he said, Of them whom thou hast given me, I have not lost any one. Then Simon Peter having a sword, drew it, and struck the servant of the high priest, and cut off his right ear. And the name of the servant was Malchus. Jesus therefore said to Peter, Put up thy sword into the scabbard: the chalice which my Father hath given me, shall I not drink it? Then the band, and the tribune, and the servants of the Jews took Jesus, and bound him; and led him away to Annas first, for he was father-in-law to Caiphas, who was the high priest of that year. Now Caiphas was he who had given the counsel to the Jews, that it was expedient that one man should die for the people. And Simon Peter followed Jesus, and so did another disciple; and that disciple was known to the high priest, and went in with Jesus into the court of the high priest. But Peter stood at the door without. The other disciple, therefore, who was known to the high

priest, went out and spoke to the portress, and brought in Peter. The maid, therefore, that was portress, saith to Peter, Art not thou also one of this man's disciples? He saith, I am not. Now the servants and ministers stood at a fire of coals, because it was cold, and warmed themselves; and with them was Peter also standing, and warming himself. The high priest therefore asked Jesus of his disciples, and of his doctrine. Jesus answered him, I have spoken openly to the world; I have always taught in the synagogue, and in the temple, whither all the Jews resort; and in secret I have spoken nothing. Why askest thou me? ask them who have heard what I have spoken unto them: behold, they know what things I have said. And when he had said these things, one of the servants standing by gave Jesus a blow, saying, Answerest thou the high priest so? Jesus answered, If I have spoken evil, give testimony of the evil; but if well, why strikest thou me? And Annas sent him bound to Caiphas the high priest. And Simon Peter was standing, and warming himself. They said therefore to him, Art not thou also one of his disciples? He denied it, and said, I am not. One of the servants of the high priest (a kinsman to him whose ear Peter cut off) saith to him, Did not I see thee in the garden with him? Again therefore Peter denied; and immediately the cock crew. Then they led Jesus from Caiphas to the governor's hall. And it was morning: and they went not into the hall, that they might not be defiled, but that they might eat the pasch. Pilate therefore went out to them, and said, What accusation

bring you against this man? They answered, and said to him, If he were not a malefactor, we would not have delivered him up to thee. Pilate therefore said to them, Take him you, and judge him according to your law. The Jews therefore said to him, It is not lawful for us to put any man to death. That the word of Jesus might be fulfilled which he said, signifying what death he should die. Pilate therefore went into the hall again, and called Jesus, and said to him, Art thou the king of the Jews? Jesus answered, Sayest thou this thing of thyself, or have others told it thee of me? Pilate answered, Am I a Jew? Thy own nation and the chief priests have delivered thee up to me; what hast thou done? Jesus answered, My kingdom is not of this world. If my kingdom were of this world, my servants would certainly strive that I should not be delivered to the Jews; but now my kingdom is not from hence. Pilate therefore said to him, Art thou a king, then? Jesus answered, Thou sayest that I am a king. For this was I born, and for this came I into the world; that I should give testimony to the truth. Every one that is of the truth, heareth my voice. Pilate saith to him, What is truth? And when he had said this, he went out again to the Jews, and saith to them, I find no cause in him. But you have a custom that I should release one unto you at the pasch: will you therefore that I release unto you the king of the Jews? Then cried they all again, saying, Not this man, but Barabbas. Now Barabbas was a robber. Then therefore Pilate took Jesus and scourged him. And the soldiers plating a crown of thorns, put

it upon his head; and they put on him a purple garment. And they came to him, and said, Hail, king of the Jews; and they gave him blows. Pilate therefore went forth again, and said to them, Behold I bring him forth unto you, that you may know that I find no cause in him. (Jesus therefore came forth, bearing the crown of thorns and the purple garment.) And he saith to them, Behold the man. When the chief priests therefore and the servants had seen him, they cried out, saying, Crucify him, crucify him. Pilate saith to them, Take him you, and crucify him: for I find no cause in him. The Jews answered him, We have a law, and according to the law he ought to die, because he made himself the Son of God. When Pilate therefore had heard this saying, he feared the more. And he entered into the hall again, and he said to Jesus, Whence art thou? But Jesus gave him no answer. Pilate therefore saith to him, Speakest thou not to me? Knowest thou not that I have power to crucify thee, and I have power to release thee? Jesus answered, Thou shouldst not have any power against me, unless it were given thee from above. Therefore he that hath delivered me to thee, hath the greater sin. And from thenceforth Pilate sought to release him. But the Jews cried out, saying, If thou release this man, thou art not Cæsar's friend. For whosoever maketh himself a king, speaketh against Cæsar. Now when Pilate had heard these words, he brought Jesus forth, and sat down in the judgment-seat, in the place that is called Lithostrôtos; and in Hebrew, Gabbatha. And it was the parasceve of the pasch, about the

sixth hour: and he saith to the Jews, Behold your king. But they cried out, Away with him, away with him, crucify him! Pilate saith to them, Shall I crucify your king? The chief priests answered, We have no king but Cæsar. Then, therefore, he delivered him to them to be crucified. And they took Jesus, and led him forth: and bearing his own cross, he went forth to that place which is called Calvary, but in Hebrew, Golgotha: where they crucified him, and with him two others, one on each side, and Jesus in the midst. And Pilate wrote a title also, and he put it upon the cross, and the writing was: Jesus of Nazareth, the King of the Jews. This title therefore many of the Jews did read, because the place where Jesus was crucified was nigh to the city: and it was written in Hebrew, in Greek, and in Latin. Then the chief priests of the Jews said to Pilate, Write not, the King of the Jews, but that he said, I am the King of the Jews. Pilate answered, What I have written I have written. Then the soldiers, when they had crucified him, took his garments (and they made four parts, to every soldier a part), and also his coat. Now the coat was without seam, woven from the top throughout. They said then one to another, Let us not cut it, but let us cast lots for it, whose it shall be; that the scripture might be fulfilled, saying, They have parted my garments among them, and upon my vesture they have cast lot. And the soldiers indeed did these things. Now there stood by the cross of Jesus, his mother, and his mother's sister, Mary of Cleophas, and Mary Magdelene. When Jesus therefore saw

his mother, and the disciple standing whom he loved, he saith to his mother, Woman, behold thy son. After that, he saith to the disciple, Behold thy mother. And from that hour the disciple took her to his own. Afterwards, Jesus knowing that all things were now accomplished, that the scripture might be fulfilled said, I thirst. Now there was a vessel set there full of vinegar: and they put a sponge full of vinegar about hyssop, and put it to his mouth. When Jesus therefore had taken the vinegar, he said, It is consummated. And bowing his head, he gave up the ghost.

[Here all kneel, and pause.]

Then the Jews (because it was the passover), that the bodies might not remain upon the cross on the sabbath-day (for that was a great sabbath-day), besought Pilate that their legs might be broken, and that they might be taken away. The soldiers therefore came; and they broke the legs of the first, and of the other that was crucified with him. But after they were come to Jesus, when they saw that he was already dead, they did not break his legs. But one of the soldiers, with a spear, opened his side, and immediately there came out blood and water. And he that saw it hath given testimony, and his testimony is true: and he knoweth that he saith true, that you also may believe. For these things were done that the scripture might be fulfilled, You shall not break a bone of him. And again another scripture saith, They shall look on him whom they pierced.

[Munda cor meum.]

And after these things, Joseph of Arimathea (because he was a disciple of Jesus; but secretly, for fear of the Jews) besought Pilate that he might take away the body of Jesus. And Pilate gave leave. He came therefore, and took away the body of Jesus. And Nicodemus also came, he who at the first came to Jesus by night; bringing a mixture of myrrh and aloes, about an hundred pounds weight. They took therefore the body of Jesus, and bound it in linen cloths, with the spices, as the manner of the Jews is to bury. Now there was, in the place where he was crucified, a garden; and in the garden a new sepulchre, wherein no man yet had been laid. There, therefore, because of the parasceve of the Jews, they laid Jesus, because the sepulchre was nigh at hand.

Easter Sunday.

EPH. 1 Cor. v. 7-8.—Brethren, purge out the old leaven, that you may be a new paste, as you are unleavened: for Christ our pasch is sacrificed. Therefore let us feast, not with the old leaven, nor with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth.

GOSP. Mark xvi. 1-7.—At that time, Mary Magdalen, and Mary the mother of James and Salome, bought sweet spices, that, coming, they might anoint Jesus. And very early in the morning, the first day of the week, they came to the sepulchre, the sun being now risen: and they said one to another, Who shall roll us back the stone from the door of the sepulchre? And looking, they saw the stone rolled back

for it was very great. And entering into the sepulchre, they saw a young man sitting on the right side, clothed with a white robe, and they were astonished: who saith to them, Be not affrighted; you seek Jesus of Nazareth, who was crucified: he is risen, he is not here; behold the place where they laid him: but go, tell his disciples, and Peter, that he goeth before you into Galilee: there you shall see him, as he told you.

Low Sunday, or First Sunday after Easter.

Epist. 1 John v. 4-10.—Dearly beloved, whatsoever is born of God overcometh the world; and this is the victory which overcometh the world, our faith. Who is he that overcometh the world, but he that believeth that Jesus is the Son of God? This is he that came by water and blood. Jesus Christ; not by water only, but by water and blood. And it is the spirit which testifieth that Christ is the truth. And there are three who give testimony in heaven; the Father, the Word, and the Holy Ghost; and these three are one. And there are three that give testimony on earth; the spirit, and the water, and the blood: and these three are one. If we receive the testimony of men, the testimony of God is greater; for this is the testimony of God which is greater, because he hath testified of his Son. He that believeth in the Son of God hath the testimony of God in himself.

Gosp. John xx. 19-31.—At that time, when it was late that same day, the first of the week, and the doors were shut, where the disciples were gathered together, for fear of the Jews,

Jesus came, and stood in the midst, and said to them, Peace be to you. And when he had said this, he showed them his hands and his side. The disciples therefore were glad, when they saw the Lord. He said therefore to them again, Peace be to you : as the Father hath sent me, I also send you. When he had said this, he breathed on them ; and he said to them, Receive ye the Holy Ghost ; whose sins you shall forgive, they are forgiven them ; and whose sins you shall retain, they are retained. (*v. 24.) Now Thomas, one of the twelve, who is called Didymus, was not with them when Jesus came. The other disciples therefore said to him, We have seen the Lord. But he said to them, Except I shall see in his hands the print of the nails, and put my finger into the place of the nails, and put my hand into his side, I will not believe. And after eight days, again his disciples were within, and Thomas with them. Jesus cometh, the doors being shut, and stood in the midst, and said, Peace be to you. Then he saith to Thomas, Put in thy finger hither, and see my hands, and bring hither thy hand, and put it into my side ; and be not faithless, but believing. Thomas answered, and said to him, My Lord and my God. Jesus saith to him, Because thou hast seen me, Thomas, thou hast believed : blessed are they that have not seen, and have believed. (*) Many other signs also did Jesus in the sight of his disciples which are not written in this book. But these are written, that you may believe that Jesus is the Christ the Son of God ; and that, believing, you may have life in his name.

Second Sunday after Easter.

Epist. 1 Pet. ii. 21-25.—Dearly beloved, Christ suffered for us, leaving you an example that you should follow his steps. Who did no sin, neither was guile found in his mouth. Who, when he was reviled, did not revile; when he suffered, he threatened not; but delivered himself to him that judged him unjustly: who his own self bore our sins in his body upon the tree; that we being dead to sins, should live to justice: by whose stripes you were healed. For you were as sheep going astray: but you are now converted to the shepherd and bishop of your souls.

Gosp. John x. 11-16.—At that time, Jesus said to the Pharisees, I am the good shepherd. The good shepherd giveth his life for the sheep. But the hireling, and he that is not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and flieth; and the wolf catcheth, and scattereth the sheep: and the hireling flieth, because he is a hireling, and he hath no care for the sheep. I am the good shepherd; and I know mine, and mine know me. As the Father knoweth me, and I know the Father; and I lay down my life for my sheep. And other sheep I have, that are not of this fold: them also I must bring, and they shall hear my voice, and there shall be one fold and one shepherd.

Third Sunday after Easter.

(PATRONAGE OF S. JOSEPH.)

Less. Gen. xlix. 22-26.—Joseph is a growing son, a growing son and comely to behold: the

daughters run to and fro upon the wall. But they that held darts provoked him, and quarrelled with him, and envied him. His bow rested upon the strong, and the bands of his arms and his hands were loosed, by the hands of the mighty one of Jacob: thence he came forth a pastor, the stone of Israel. The God of thy father shall be thy helper, and the Almighty shall bless thee with the blessings of heaven above, with the blessings of the deep that lieth beneath, with the blessings of the breasts and of the womb. The blessings of thy father are strengthened with the blessings of his fathers: until the desire of the everlasting hills shall come; may they be upon the head of Joseph, and upon the crown of the Nazarite among his brethren.

Gosp. Luke iii. 21-23.—At that time, it came to pass, when all the people were baptised, that Jesus also being baptised and praying, heaven was opened: and the Holy Ghost descended in a bodily shape as a dove upon him: and a voice came from heaven: Thou art my beloved Son, in thee I am well pleased. And Jesus himself was beginning about the age of thirty years: being (as it was supposed) the son of Joseph.

Epist. 1 Pet. ii. 11-19.—Dearly beloved, I beseech you as strangers and pilgrims to refrain yourselves from carnal desires, which war against the soul; having your conversation good among the Gentiles; that whereas they speak against you as evil doers, they may, by the good works which they shall behold in you, glorify God in the day of visitation. Be ye subject therefore to every human creature for God's

sake; whether it be to the king as excelling, or to governors as sent by him for the punishment of evil doers and for the praise of the good; for so is the will of God, that by doing well you may put to silence the ignorance of foolish men: as free, and not as making liberty a cloak for malice, but as the servants of God. Honour all men; love the brotherhood; fear God; honour the king. Servants, be subject to your masters with all fear, not only to the good and gentle, but also to the froward. For this is thank-worthy, in Christ Jesus our Lord.

Gosp. John xvi. 16-22.—At that time, Jesus said to his disciples, A little while, and now you shall not see me; and again a little while, and you shall see me; because I go to the Father. Then some of his disciples said one to another, What is this that he saith to us, A little while, and you shall not see me; and again a little while, and you shall see me; and because I go to the Father? They said therefore, What is this that he saith, A little while? we know not what he speaketh. And Jesus knew that they had a mind to ask him: and he said to them, Of this do you inquire among yourselves because I said, A little while, and you shall not see me; and again a little while, and you shall see me? Amen, amen, I say to you, that you shall lament and weep, but the world shall rejoice; and you shall be made sorrowful, but your sorrow shall be turned into joy. A woman, when she is in labour, hath sorrow, because her hour is come; but when she hath brought forth the child, she remembereth no more the anguish, for joy that a man is born into the world. So also you now

FOURTH SUNDAY AFTER EASTER.

indeed have sorrow, but I will see you again, and your heart shall rejoice, and your joy no man shall take from you.

Fourth Sunday after Easter.

Epist. James i. 17-21.—Dearly beloved, every best gift, and every perfect gift, is from above, coming down from the Father of lights, with whom there is no change, nor shadow of alteration. For his own will hath he begotten us by the word of truth, that we might be some beginning of his creatures. You know, my dearest brethren; and let every man be swift to hear, but slow to speak, and slow to anger. For the anger of man worketh not the justice of God. Wherefore, casting away all uncleanness, and abundance of naughtiness, with meekness receive the engrafted word, which is able to save your souls.

Gosp. John xvi. 5-14.—At that time, Jesus said to his disciples, I go to him that sent me; and none of you asketh me, Whither goest thou? But because I have spoken these things to you, sorrow hath filled your earth. But I tell you the truth: it is expedient to you that I go, for if I go not, the Paraclete will not come to you; but if I go, I will send him to you. And when he is come, he will convince the world of sin, and of justice, and of judgment. Of sin, because they believed not in me; and of justice, because I go to the Father, and you shall see me no longer; and of judgment, because the prince of this world is judged. I have yet many things to say to you, but you cannot bear them now: but when he, the Spirit of Truth, is come, he will teach you

all truth; for he shall not speak of himself; but what things soever he shall hear, he shall speak, and the things that are to come he shall shew you. He shall glorify me, because he shall receive of mine, and shall shew it to you.

Fifth Sunday after Easter.

Epist. James i. 22-27.—Dearly beloved, be ye doers of the word, and not hearers only, deceiving your own selves. For if a man be a hearer of the word and not a doer, he shall be compared to a man beholding his own countenance in a glass. For he beheld himself and went his way, and presently forgot what manner of man he was. But he that hath looked into the perfect law of liberty, and hath continued therein, not becoming a forgetful hearer, but a doer of the work, this man shall be blessed in his deed. And if any man think himself to be religious, not bridling his tongue, but deceiving his own heart, this man's religion is vain. Religion clean and undefiled before God and the Father is this: to visit the fatherless and widows in their tribulation, and to keep one's self unspotted from this world.

Gosp. John xvi. 23-30.—At that time, Jesus saith to his disciples, Amen, amen, I say to you, if you ask the Father anything in my name, he will give it you. Hitherto you have not asked anything in my name: ask, and you shall receive, that your joy may be full. These things I have spoken to you in proverbs: the hour cometh when I will no more speak to you in proverbs, but will shew you plainly of the Father. In that day, you shall ask in my name; and I say not to you

that I will ask the Father for you, for the Father himself loveth you, because you have loved me, and have believed that I came out from God. I came forth from the Father, and am come into the world: again I leave the world, and I go to the Father. His disciples say to him, Behold, now thou speakest plainly, and speakest no proverb. Now we know that thou knowest all things, and thou needest not that any man should ask thee: by this we believe that thou comest forth from God.

Ascension Day.

LESS. Acts i. 1-11.—The former treatise I made, O Theophilus, of all things which Jesus began to do and to teach, until the day on which, giving commandments by the Holy Ghost to the apostles whom he had chosen, he was taken up. To whom also he shewed himself alive after his passion, by many proofs, for forty days appearing to them, and speaking of the kingdom of God. And eating together with them, he commanded them that they should not depart from Jerusalem, but should wait for the promise of the Father, which you have heard (saith he) by my mouth: for John indeed baptised with water, but you shall be baptised with the Holy Ghost not many days hence. They therefore who were come together, asked him, saying, Lord, wilt thou at this time restore the kingdom to Israel? But he said to them, It is not for you to know the times or moments which the Father hath put in his own power; but you shall receive the power of the Holy Ghost coming upon you, and you shall be witnesses to me in Jerusalem and

in all Judea, and Samaria, and even to the uttermost part of the earth. And when he had said these things, while they looked on he was raised up, and a cloud received him out of their sight. And while they were beholding him going up to heaven, behold, two men stood by them in white garments, who also said, Ye men of Galilee, why stand you looking up to heaven? This Jesus who is taken up from you into heaven, shall so come as you have seen him going into heaven.

GOSPEL. Mark xvi. 14-20.—At that time, Jesus appeared to the eleven as they were at table: and he upbraided them with their incredulity and hardness of heart, because they did not believe them who had seen him after he was risen again. And he said to them (*v. 15), Go ye into the whole world, and preach the gospel to every creature. He that believeth and is baptised shall be saved, but he that believeth not shall be condemned. And these signs shall follow them that believe. In my name they shall cast out devils; they shall speak with new tongues; they shall take up serpents; and if they shall drink any deadly thing, it shall not hurt them; they shall lay their hands upon the sick, and they shall recover. (*) And the Lord Jesus, after he had spoken to them, was taken up into heaven, and sitteth on the right hand of God. But they going forth, preached everywhere, the Lord working withal, and confirming the word with signs that followed.

Sunday within the Octave of the Ascension.

EPIST. 1 Pet. iv. 7-11.—Dearly beloved, be prudent, and watch in prayers. But before all

hings, have a constant mutual charity among yourselves; for charity covereth a multitude of sins. Using hospitality one towards another without murmuring. As every man hath received grace, ministering the same one to another, as good stewards of the manifold grace of God. If any man speak, let him speak as the words of God. If any man minister, let him do it as of the power which God administereth; that in all things God may be honoured through Jesus Christ our Lord.

GOSP. John xv. 26; xvi. 4.—At that time, Jesus said to his disciples, When the Paraclete cometh, whom I will send you from the Father, the Spirit of Truth, who proceedeth from the Father, he shall give testimony of me; and you shall give testimony, because you are with me from the beginning. These things have I spoken to you, that you may not be scandalised. They will put you out of the synagogues; yea, the hour cometh, that whosoever killeth you will think that he doth a service to God. And these things will they do to you, because they have not known the Father, nor me. But these things I have told you, that, when the hour shall come, you may remember that I told you.

Whit Sunday.

LESS. Acts ii. 1-11.—When the days of Pentecost were accomplished, they were altogether in one place; and suddenly there came a sound from heaven, as of a mighty wind coming, and it filled the whole house where they were sitting. And there appeared to them parted tongues as it were of fire, and it sat upon every one of them;

and they were all filled with the Holy Ghost, and they began to speak with divers tongues, according as the Holy Ghost gave them to speak. Now there were dwelling at Jerusalem, Jews, devout men of every nation under heaven. And when this was noised abroad, the multitude came together, and were confounded in mind, because that every man heard them speak in his own tongue: and they were all amazed, and wondered, saying, Behold, are not all these that speak Galileans? And how have we heard every man our own tongue whercin we were born? Parthians, and Medes, and Elamites, and inhabitants of Mesopotamia, Judea, and Cappadocia, Pontus, and Asia, Phrygia, and Pamphylia, Egypt, and the parts of Libya about Cyrene, and strangers of Rome, Jews also, and proselytes, Cretes, and Arabians: we have heard them speak in our own tongues the wonderful works of God.

Gosp. John xiv. 23-31.—At that time, Jesus said to his disciples, If any one love me he will keep my word, and my Father will love him, and we will come to him, and will make our abode with him. He that loveth me not, keepeth not my words: and the word which you have heard is not mine, but the Father's, who sent me. These things have I spoken to you, abiding with you: but the Paraclete, the Holy Ghost, whom the Father will send in my name, he will teach you all things, and bring all things to your mind, whatsoever I shall have said to you. Peace I leave with you, my peace I give unto you; not as the world giveth, do I give unto you. Let not your heart be troubled, nor let it be afraid.

You have heard that I said to you, I go away, and I come unto you. If you loved me, you would indeed be glad, because I go to the Father; for the Father is greater than I. And now I have told you before it come to pass, that when it shall come to pass you may believe. I will not now speak many things with you; for the prince of this world cometh, and in me he hath not anything. But that the world may know that I love the Father, and as the Father hath given me commandment, so do I.

Trinity Sunday.

Epist. Rom. xi. 33-36.—O the depth of the riches of the wisdom and of the knowledge of God! How incomprehensible are his judgments, and how unsearchable his ways! For who hath known the mind of the Lord? Or who hath been his counsellor? Or who hath first given to him, and recompense shall be made him? For of him, and by him, and in him, are all things: to him be glory for ever. Amen.

Gosp. Matt. xxviii. 18-20.—And Jesus coming, spoke to them, saying, All power is given to me in heaven and in earth. Going, therefore, teach ye all nations, baptising them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you. And behold, I am with you all days, even to the consummation of the world.

LAST GOSP. Luke vi. 36-42.—At that time, Jesus said to his disciples, Be ye merciful, as your Father also is merciful. Judge not, and you shall not be judged. Condemn not, and you shall not be condemned. Forgive, and you shall

be forgiven. Give, and it shall be given to you: good measure and pressed down, and shaken together and running over, shall they give into your bosom. For with the same measure that you shall mete withal it shall be measured to you again. And he spoke also to them a similitude: Can the blind lead the blind? do they not both fall into the ditch? The disciple is not above his master; but every one shall be perfect, if he be as his master. And why seest thou the mote in thy brother's eye, but the beam that is in thy own eye thou considerest not? or how canst thou say to thy brother, Brother, let me pull the mote out of thy eye, when thou thyself seest not the beam in thy own eye? Hypocrite, cast first the beam out of thy own eye, and then shalt thou see clearly to take out the mote from thy brother's eye.

EPIST. OF SUND. 1 John iv. 8-21.—He that loveth not, knoweth not God: for God is charity. By this hath the charity of God appeared towards us, because God hath sent his only-begotten Son into the world, that we may live by him. In this is charity: not as though we had loved God, but because he hath first loved us, and sent his Son to be a propitiation for our sins. My dearest, if God hath so loved us; we also ought to love one another. No man hath seen God at any time. If we love one another, God abideth in us, and his charity is perfected in us. In this we know that we abide in him, and he in us; because he hath given us of his spirit. And we have seen and do testify, that the Father hath sent his Son to be the Saviour of the world. Whosoever shall confess that Jesus is the Son of God, God abideth

in him, and he in God. And we have known, and have believed the charity, which God hath to us. God is charity: and he that abideth in charity, abideth in God, and God in him. In this is the charity of God perfected with us, that we may have confidence in the day of judgment: because as he is, we also are in this world. Fear is not in charity: but perfect charity casteth out fear, because fear hath pain. And he that feareth, is not perfected in charity. Let us therefore love God, because God first hath loved us. If any man say, I love God, and hateth his brother; he is a liar. For he that loveth not his brother, whom he seeth, how can he love God, whom he seeth not? And this commandment we have from God, that he who loveth God, love also his brother.

Corpus Christi.

Epist. 1 Cor. xi. 23-29.—Brethren, I have received of the Lord, that which also I have delivered to you, that the Lord Jesus, the same night in which he was betrayed, took bread, and giving thanks, broke, and said, Take ye, and eat; this is my body which shall be delivered for you; this do for the commemoration of me. In like manner also the chalice, after he had supped, saying, This chalice is the new testament in my blood; this do ye, as often as you shall drink, for the commemoration of me. For as often as you shall eat this bread, and drink this chalice, you shall shew the death of the Lord until he come. Therefore, whosoever shall eat this bread, or drink of the chalice of the Lord unworthily, shall be guilty of the body and of the blood of the Lord. But let a man prove himself;

and so let him eat of that bread, and drink of the chalice. For he that eateth and drinketh unworthily, eateth and drinketh judgment to himself, not discerning the body of the Lord.

GOSP. John vi. 56-59.—At that time, Jesus said to the multitudes of the Jews: My flesh is meat indeed, and my blood is drink indeed. He that eateth my flesh, and drinketh my blood, abideth in me, and I in him. As the living Father hath sent me, and I live by the Father, so he that eateth me, the same also shall live by me: This is the bread that came down from heaven. Not as your fathers did eat manna and are dead. He that eateth this bread shall live for ever.

Second Sunday after Pentecost.

EPIST. 1 John iii. 13-18.—Dearly beloved, wonder not if the world hate you. We know that we have passed from death to life, because we love the brethren. He that loveth not abideth in death. Whosoever hateth his brother is a murderer: and you know that no murderer hath eternal life abiding in himself. In this we have known the charity of God, because he hath laid down his life for us: and we ought to lay down our lives for the brethren. He that hath the substance of this world, and shall see his brother in need, and shut up his bowels from him, how doth the charity of God abide in him? My little children, let us not love in word nor in tongue, but in deed and in truth.

GOSP. Luke xiv. 16-24.—At that time, Jesus spoke to the Pharisees this parable: A certain man made a great supper, and invited many. And he sent his servant, at the hour of supper,

to say to them that were invited, that they should come, for now all things are ready. And they began all at once to make excuse. The first said to him, I have bought a farm, and I must needs go out, and see it; I pray thee hold me excused. And another said, I have bought five yoke of oxen, and I go to try them; I pray thee hold me excused. And another said, I have married a wife, and therefore I cannot come. And the servant returning, told these things to his lord. Then the master of the house being angry, said to his servant, Go out quickly into the streets and lanes of the city, and bring in hither the poor, and the feeble, and the blind, and the lame. And the servant said, Lord, it is done as thou hast commanded, and yet there is room. And the lord said to the servant, Go out into the highways and hedges, and compel them to come in, that my house may be filled. But I say unto you, that none of these men that were invited shall taste of my supper.

Third Sunday after Pentecost.

(FEAST OF THE SACRED HEART OF JESUS.)

LESS. Isaiah xii. 1-6.—I will give thanks to thee, O Lord, for thou wast angry with me; thy wrath is turned away, and thou hast comforted me. Behold, God is my Saviour; I will deal confidently, and will not fear; because the Lord is my strength, and my praise, and he is become my salvation. You shall draw waters with joy out of the Saviour's fountains: and you shall say in that day: Praise ye the Lord, and call upon his name: make his works known among the people: remember that his name is high. Sing ye to the

Lord, for he hath done great things: shew this forth in all the earth. Rejoice, and praise, O thou habitation of Sion: for great is he that is in the midst of thee, the Holy One of Israel.

Gosp. John xix. 10-35.—(As on Friday after Sexagesima, beginning at †v. 31.)

Epist. 1 Pet. v. 6-11.—Dearly beloved, he you humbled, therefore, under the mighty hand of God; that he may exalt you in the time of visitation: casting all your solicitude upon him: for he hath care of you. Be sober, and watch: because your adversary the devil, as a roaring lion, goeth about, seeking whom he may devour: whom resist ye, strong in faith; knowing that the same affliction befalleth your brethren who are in the world. But the God of all grace, who hath called us unto his eternal glory in Christ Jesus, when you have suffered a little, will himself perfect, and confirm, and establish you. To him be glory and dominion for ever and ever. Amen.

Gosp. Luke xv. 1-10.—At that time, the publicans and sinners drew near unto Jesus to hear him: and the Pharisees and scribes murmured, saying, This man receiveth sinners and eateth with them. And he spoke to them this parable, saying, What man of you hath a hundred sheep, and if he shall lose one of them, doth he not leave the ninety-nine in the desert, and go after that which was lost, until he find it? And when he hath found it, lay it upon his shoulders rejoicing, and coming home, call together his friends and neighbours, saying to them, Rejoice with me, because I have found my sheep that was lost? I say to you, that even so there shall be joy in heaven upon one sinner that doth penance, more

than upon ninety-nine just who need not penance. Or what woman having ten groats, if she lose one groat, doth not light a candle, and sweep the house, and seek diligently until she find it? And when she hath found it, call together her friends and neighbours, saying, Rejoice with me, because I have found the groat which I had lost? So I say to you, there shall be joy before the angels of God upon one sinner doing penance.

Fourth Sunday after Pentecost.

EPH. Rom. viii. 18-23.—Brethren, the sufferings of this time are not worthy to be compared to the glory to come, that shall be revealed to us. For the expectation of the creature waiteth for the revelation of the sons of God. For the creature was made subject to vanity, not willingly, but by reason of him that made it subject, in hope: because the creature also itself shall be delivered from the servitude of corruption, into the liberty of the glory of the children of God. For we know that every creature groaneth, and travaileth in pain, even till now. And not only it, but ourselves also, who have the first fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption of the sons of God, the redemption of our body.

GOSP. Luke v. 1-11.—At that time, when the multitude pressed upon Jesus, to hear the word of God, he stood by the lake of Genesareth. And he saw two ships standing by the lake; but the fishermen were gone out of them, and were washing their nets; and going up into one of the ships that was Simon's, he desired him to draw back a little from the land: and sitting, he taught the

multitudes out of the ship. Now when he had ceased to speak, he said to Simon, Launch out into the deep, and let down your nets for a draught. And Simon, answering, said to him, Master, we have laboured all the night, and have taken nothing, but at thy word I will let down the net. And when they had done this, they enclosed a very great multitude of fishes; and their net broke: and they beckoned to their partners that were in the other ship, that they should come and help them; and they came and filled both the ships, so that they were almost sinking. Which when Simon Peter saw, he fell down at Jesus's knees, saying, Depart from me, for I am a sinful man, O Lord. For he was wholly astonished, and all that were with him, at the draught of fishes which they had taken: and so were also James and John, the sons of Zebedee, who were Simon's partners. And Jesus saith to Simon, Fear not: from henceforth thou shalt catch men. And having brought their ships to land, leaving all things, they followed him.

Fifth Sunday after Pentecost.

Epist. 1 Pet. iii. 8-15.—Dearly beloved, be ye all of one mind, having compassion one of another, being lovers of the brotherhood, merciful, modest, humble; not rendering evil for evil, nor railing for railing, but contrariwise, blessing: for unto this are you called, that you may inherit a blessing. For he that will love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile. Let him decline from evil, and do good; let him seek after peace, and pursue it; because the eyes of the Lord are

upon the just, and his ears unto their prayers, but the countenance of the Lord upon them that do evil things. And who is he that can hurt you, if you be zealous of good? But if also you suffer anything for justice' sake, blessed are ye. And be not afraid of their fear, and be not troubled: but sanctify the Lord Christ in your hearts.

Gosp. Matt. v. 20-24.—At that time, Jesus said to his disciples, Except your justice abound more than that of the scribes and Pharisees, you shall not enter into the kingdom of heaven. You have heard that it was said to them of old, Thou shalt not kill: and whosoever shall kill, shall be in danger of the judgment. But I say to you, that whosoever is angry with his brother, shall be in danger of the judgment; and whosoever shall say to his brother, Raca, shall be in danger of the council; and whosoever shall say, Thou fool, shall be in danger of hell fire. If therefore thou offer thy gift at the altar, and there thou remember that thy brother hath anything against thee, leave there thy offering before the altar, and go first to be reconciled to thy brother; and then coming, thou shalt offer thy gift.

Sixth Sunday after Pentecost.

Epist. Rom. vi. 3-11.—Brethren, all we who are baptised in Christ Jesus, are baptised in his death. For we are buried together with him by baptism unto death; that as Christ is risen from the dead by the glory of the Father, so we also may walk in newness of life. For if we have been planted together in the likeness of his death, we shall also be in the likeness of his resurrection. Knowing this, that our old man is crucified with

him, that the body of sin may be destroyed to the end, that we may serve sin no longer. For he that is dead is justified from sin. Now if we be dead with Christ, we believe that we shall live also together with Christ. Knowing that Christ, rising again from the dead, dieth now no more, death shall no more have dominion over him. For in that he died to sin, he died once: but in that he liveth, he liveth unto God. So do you also reckon that you are dead indeed to sin, but alive unto God, in Christ Jesus our Lord.

Gosp. Mark viii. 1-9.—At that time, when there was a great multitude with Jesus, and had nothing to eat, calling his disciples together, he saith to them, I have compassion on the multitude, for behold they have now been with me three days, and have nothing to eat; and if I shall send them away fasting to their home, they will faint in the way: for some of them came from afar off. And his disciples answered him, From whence can any one fill them here with bread in the wilderness? And he asked them, How many loaves have ye? who said, Seven. And he commanded the people to sit down on the ground. And taking the seven loaves, giving thanks, he broke, and gave to his disciples to set before them: and they set them before the people. And they had a few little fishes, and he blessed them, and commanded them to be set before them. And they did eat, and were filled; and they took up that which was left of the fragments, seven baskets: and they that had eaten were about four thousand; and he sent them away.

Seventh Sunday after Pentecost.

Epist. Rom. vi. 19-23.—Brethren, I speak a human thing because of the infirmity of your flesh; for as you have yielded your members to serve uncleanness and iniquity unto iniquity, so now yield your members to serve justice, unto sanctification. For when you were the servants of sin, you were free from justice. What fruit therefore had you then in those things, of which you are now ashamed? For the end of them is death. But now, being made free from sin, and become servants to God, you have your fruit unto sanctification, and the end life everlasting. For the wages of sin is death, but the grace of God, life everlasting, in Jesus Christ our Lord.

Gosp. Matt. vii. 15-21.—At that time, Jesus said to his disciples, Beware of false prophets, who come to you in the clothing of sheep, but inwardly they are ravening wolves. By their fruits you shall know them. Do men gather grapes of thorns, or figs of thistles? Even so every good tree bringeth forth good fruit, and the evil tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit, neither can an evil tree bring forth good fruit. Every tree that bringeth not forth good fruit shall be cut down, and shall be cast into the fire. Wherefore by their fruits you shall know them. Not every one that saith to me, Lord, Lord, shall enter into the kingdom of heaven; but he that doth the will of my Father who is in heaven, he shall enter into the kingdom of heaven.

Eighth Sunday after Pentecost.

EPIST. Rom. viii. 12-17.—Brethren, we are debtors, not to the flesh, to live according to the flesh; for if you live according to the flesh, you shall die; but if by the spirit you mortify the deeds of the flesh, you shall live. For, whosoever are led by the Spirit of God, they are the sons of God. For you have not received the spirit of bondage again in fear, but you have received the spirit of adoption of sons, whereby we cry, Abba (Father). For the Spirit himself giveth testimony to our spirit, that we are the sons of God; and if sons, heirs also; heirs indeed of God, and joint-heirs with Christ.

GOSP. Luke xvi. 1-9.—At that time, Jesus spoke to his disciples this parable, There was a certain rich man who had a steward; and the same was accused unto him that he had wasted his goods: and he called him, and said to him, How is it that I hear this of thee? give an account of thy stewardship, for now thou canst be steward no longer. And the steward said within himself, What shall I do, because my lord taketh away from me the stewardship? To dig I am not able: to beg I am ashamed. I know what I will do, that when I shall be removed from the stewardship, they may receive me into their houses. Therefore calling together every one of his lord's debtors, he said to the first, How much dost thou owe my lord? But he said, A hundred barrels of oil. And he said to him, Take thy bill, and sit down quickly, and write fifty. Then he said to another, And how much dost thou owe? Who said, A hundred

quarters of wheat. He said to him, Take thy bill, and write eighty. And the lord commended the unjust steward, forasmuch as he had done wisely; for the children of this world are wiser in their generation than the children of light. And I say to you, Make unto you friends of the mammon of iniquity, that when you shall fail, they may receive you into everlasting dwellings.

Ninth Sunday after Pentecost.

Epist. 1 Cor. x. 6-13.—Brethren, let us not covet evil things as they also covered. Neither become ye idolaters, as some of them: as it is written: The people sat down to eat and drink, and rose up to play. Neither let us commit fornication, as some of them committed fornication, and there fell in one day three and twenty thousand. Neither let us tempt Christ, as some of them tempted, and perished by the serpents. Neither do you murmur, as some of them murmured, and were destroyed by the destroyer. Now all these things happened to them in figure, and they are written for our correction, upon whom the ends of the world are come. Wherefore he that thinketh himself to stand, let him take heed lest he fall. Let no temptation take hold on you, but such as is human: and God is faithful, who will not suffer you to be tempted above that which you are able; but will make also with temptation issue that you may be able to bear it.

Gosp. Luke xix. 41-47.—At that time, when Jesus drew near to Jerusalem, seeing the city, he wept over it, saying, If thou also hadst known, and that in this thy day, the things that are to

thy peace: but now they are hidden from thy eyes. For the days shall come upon thee, and thy enemies shall cast a trench about thee, and compass thee round, and straiten thee on every side, and beat thee flat to the ground, and thy children who are in thee: and they shall not leave in thee a stone upon a stone, because thou hast not known the time of thy visitation. And entering into the temple, he began to cast out them that sold therein, and them that bought, saying to them, It is written, My house is the house of prayer, but you have made it a den of thieves. And he was teaching daily in the temple.

Tenth Sunday after Pentecost.

EPIST. 1 Cor. xii. 2-11.—Brethren, you know that, when you were heathens, you went to dumb idols, according as you were led. Wherefore I give you to understand, that no man, speaking by the Spirit of God, saith Anathema to Jesus; and no man can say, the Lord Jesus, but by the Holy Ghost. Now there are diversities of graces, but the same Spirit; and there are diversities of ministries, but the same Lord; and there are diversities of operations, but the same God, who worketh all in all. And the manifestation of the Spirit is given to every man unto profit. To one indeed, by the Spirit, is given the word of wisdom; and to another, the word of knowledge, according to the same Spirit; to another, faith in the same Spirit; to another, the grace of healing in one Spirit; to another, the working of miracles; to another, prophecy; to another, the discerning of spirits; to another, divers kinds of tongues; to another, interpretation of speeches. But all these

things one and the same Spirit worketh, dividing to every one according as he will.

GOSP. Luke xviii. 9-14.—At that time, Jesus spoke this parable to some who trusted to themselves as just, and despised others: Two men went up into the temple to pray; the one a Pharisee, and the other a publican. The Pharisee standing, prayed thus with himself: O God, I give thee thanks that I am not as the rest of men, extortioners, unjust, adulterers; as also is this publican. I fast twice in the week; I give tithes of oil that I possess. And the publican standing afar off, would not so much as lift up his eyes towards heaven, but struck his breast, saying, O God, be merciful to me a sinner. I say to you, This man went down to his house justified rather than the other: because every one that exalteth himself shall be humbled; and he that humbleth himself shall be exalted.

Eleventh Sunday after Pentecost.

EPIST. 1 Cor. xv. 1-10.—Brethren, I make known unto you the gospel which I preached to you, which also you have received, and wherein you stand; by which also you are saved, if you hold fast after what manner I preached unto you, unless you have believed in vain. For I delivered unto you first of all, which I also received, how that Christ died for our sins according to the scriptures; and that he was buried, and that he rose again the third day, according to the scriptures; and that he was seen by Cephas, and after that by the eleven. Then was he seen by more than five hundred brethren at once, of whom many remain until this present, and some are

fallen asleep. After that he was seen by James, then by all the apostles. And last of all he was seen also by me, as by one born out of due time. For I am the least of the apostles, who am not worthy to be called an apostle, because I persecuted the church of God; but by the grace of God I am what I am, and his grace in me hath not been void.

Gosp. Mark vii. 31-37.—At that time, Jesus going out of the coasts of Tyre, came by Sidon to the sea of Galilee, through the midst of the coasts of Decapolis. And they bring to him one deaf and dumb, and they besought him that he would lay his hand upon him. And taking him from the multitude apart, he put his fingers into his ears, and spitting, he touched his tongue; and looking up to heaven, he groaned, and said to him, Ephpheta, which is, Be thou opened: and immediately his ears were opened, and the string of his tongue was loosed, and he spoke right. And he charged them that they should tell no man; but the more he charged them, so much the more a great deal did they publish it; and so much the more did they wonder, saying, He hath done all things well; he hath made both the deaf to hear, and the dumb to speak.

Twelfth Sunday after Pentecost.

Epist. 2 Cor. iii. 4-9.—Brethren, such confidence we have through Christ towards God. Not that we are sufficient to think anything of ourselves, as ourselves; but our sufficiency is from God. Who also hath made us fit ministers of the new testament, not in the letter, but in the spirit: for the letter killeth. but the spirit

quickeneth. Now if the ministration of death, engraven with letters upon stones, was glorious, so that the children of Israel could not steadfastly behold the face of Moses, for the glory of his countenance; which is made void: how shall not the ministration of the spirit be rather in glory. For if the ministration of condemnation be glory, much more the ministration of justice aboundeth in glory.

Gosp. Luke x. 23-37.—At that time, Jesus said to his disciples, Blessed are the eyes that see the things which you see. For I say to you, that many prophets and kings have desired to see the things that you see, and have not seen them; and to hear the things that you hear, and have not heard them. And behold a certain lawyer stood up, tempting him, and saying, Master, what must I do to possess eternal life? But he said to him, What is written in the law? how readest thou? He answering, said, Thou shalt love the Lord thy God with thy whole heart, and with thy whole soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself. And he said to him, Thou hast answered rightly: this do, and thou shalt live. But he, willing to justify himself, said to Jesus, And who is my neighbour? (v. 30.) Jesus answering, said, A certain man went down from Jerusalem to Jericho, and fell among robbers, who also stripped him, and having wounded him, went away, leaving him half dead; and it chanced that a certain priest went down the same way, and seeing him, passed by. In like manner also a Levite, when he was near the place and saw him, passed by. But a certain Samaritan being on his journey, came near him;

and seeing him, was moved with compassion; and going up to him, bound up his wounds, pouring in oil and wine; and setting him upon his own beast, brought him to an inn, and took care of him: and the next day he took out two pence, and gave to the host, and said, Take care of him, and whatsoever thou shalt spend over and above, I, at my return, will repay thee. Which of these three, in thy opinion, was neighbour to him that fell among robbers? But he said, He that shewed mercy to him. And Jesus said to him, Go, and do thou in like manner.

Thirteenth Sunday after Pentecost.

Epist. Gal. iii. 16-22.—Brethren, to Abraham were the promises made, and to his seed. He saith not, And to his seeds, as of many; but as of one, And to thy seed, which is Christ. Now this I say, that the testament which was confirmed by God, the law which was made after four hundred and thirty years doth not disannul, to make the promise of no effect. For if the inheritance be of the law, it is no more of promise. But God gave it to Abraham by promise. Why, then, was the law? It was set because of transgressions, until the seed should come, to whom he made the promise: being ordained by angels in the hand of a mediator. Now a mediator is not of one: but God is one. Was the law, then, against the promises of God? God forbid. For if there had been a law given which could give life, verily justice should have been by the law. But the scripture hath concluded all under sin, that the promise by the faith of Jesus Christ might be given to them that believe.

GOSP. Luke xvii. 11-19.—At that time, as Jesus was going to Jerusalem, he passed through the midst of Samaria and Galilee: and as he entered into a certain town, there met him ten men that were lepers, who stood afar off, and lifted up their voice, saying, Jesus, master, have mercy on us. Whom when he saw, he said, Go, shew yourselves to the priests. And it came to pass, that, as they went, they were made clean. And one of them, when he saw that he was made clean, went back, with a loud voice glorifying God: and he fell on his face before his feet, giving thanks: and this was a Samaritan. And Jesus answering said, Were not ten made clean? And where are the nine? There is no one found to return, and give glory to God, but this stranger. And he said to him, Arise, go thy way; for thy faith hath made thee whole.

Fourteenth Sunday after Pentecost.

EPIST. Gal. v. 16-24.—Brethren, walk in the spirit, and you shall not fulfil the lusts of the flesh: for the flesh lusteth against the spirit, and the spirit against the flesh; for these are contrary one to another; so that you do not the things that you would. But if you are led by the spirit, you are not under the law. Now the works of the flesh are manifest; which are, fornication, uncleanness, immodesty, luxury, idolatry, witchcrafts, enmities, contentions, emulations, wraths, quarrels, dissensions, sects, envies, murders, drunkenness, revellings, and such like; of the which I foretell you, as I have foretold to you, that they who do such things shall not obtain the kingdom of God.

But the fruit of the spirit is, charity, joy, peace, patience, benignity, goodness, longanimity, mildness, faith, modesty, continency, chastity. Against such there is no law. And they that are Christ's have crucified their flesh with the vices and concupiscences.

Gosp. Matt. vi. 24-33.—At that time, Jesus said to his disciples, No man can serve two masters; for either he will hate the one and love the other, or he will sustain the one and despise the other. You cannot serve God and Mammon. Therefore I say to you, be not solicitous for your life, what you shall eat, nor for your body, what you shall put on. Is not the life more than the meat, and the body more than the raiment? Behold the birds of the air; for they neither sow, nor do they reap, nor gather into barns, and your heavenly Father feedeth them. Are not you of much more value than they? And which of you, by taking thought, can add to his stature one cubit? And for raiment, why are you solicitous? Consider the lilies of the field, how they grow; they labour not, neither do they spin, but I say to you, that not even Solomon in all his glory was arrayed as one of these. Now, if God so clothe the grass of the field, which is to-day, and to-morrow is cast into the oven, how much more you, O ye of little faith! Be not solicitous, therefore, saying, What shall we eat, or what shall we drink, or wherewith shall we be clothed? for after all these things do the heathens seek. For your Father knoweth that you have need of all these things. Seek ye therefore first the kingdom of God, and his justice; and all these things shall be added unto you.

Fifteenth Sunday after Pentecost.

Epist. Gal. v. 25, to vi. 10.—Brethren, if we live in the Spirit, let us also walk in the Spirit. Let us not be made desirous of vain-glory, provoking one another, envying one another. Brethren, and if a man be overtaken in any fault, you, who are spiritual, instruct such a one in the spirit of meekness, considering thyself, lest thou also be tempted. Bear ye one another's burdens, and so you shall fulfil the law of Christ. For if any man think himself to be something, whereas he is nothing, he deceiveth himself. But let every one prove his own work, and so he shall have glory in himself only, and not in another. For every one shall bear his own burden. And let him that is instructed in the word, communicate to him that instructeth him, in all good things. Be not deceived; God is not mocked: for what things a man shall sow, those also shall he reap. For he that soweth in his flesh, of the flesh also shall reap corruption: but he that soweth in the spirit, of the spirit shall reap life everlasting. And in doing good, let us not fail; for in due time we shall reap, not failing. Therefore, whilst we have time, let us work good to all men, but especially to those who are of the household of the faith.

Gosp. Luke vii. 11-16.—At that time, Jesus went into a city called Naim; and there went with him his disciples, and a great multitude. And when he came nigh to the gate of the city, behold, a dead man was carried out, the only son of his mother, and she was a widow, and a great multitude of the city were with her. Whom when the Lord had seen, being moved with mercy towards

her, said to her, Weep not. And he came near, and touched the bier. And they that carried it stood still. And he said, Young man, I say to thee, Arise: and he that was dead sat up, and began to speak. And he delivered him to his mother. And there came a fear on them all; and they glorified God, saying, A great prophet is risen up among us, and God hath visited his people.

Sixteenth Sunday after Pentecost.

Epist. Eph. iii. 13-21.—Brethren, I pray you not to faint at my tribulations for you, which are your glory. For this cause I bow my knees to the Father of our Lord Jesus Christ, of whom all paternity in heaven and earth is named, that he would grant you, according to the riches of his glory, to be strengthened by his Spirit with might unto the inward man. That Christ may dwell by faith in your hearts; that being rooted and founded in charity, you may be able to comprehend with all the saints what is the breadth, and length, and height, and depth. To know also the charity of Christ, which surpasseth all knowledge; that you may be filled unto all the fulness of God. Now to him who is able to do all things more abundantly than we desire or understand, according to the power that worketh in us: to him be glory in the Church, and in Christ Jesus, unto all generations, world without end. Amen.

Gosp. Luke xiv. 1-11.—At that time, when Jesus went into the house of one of the chief of the Pharisees on the sabbath-day to eat bread, they watched him. And behold, there was a certain man before him that had the dropsy: and Jesus answering, spoke to the lawyers and

Pharisees, saying, Is it lawful to heal on the sabbath-day? But they held their peace: but he taking him, healed him, and sent him away. And answering them, he said, Which of you shall have an ass or an ox fall into a pit, and will not immediately draw him out on the sabbath-day? And they could not answer him to these things. And he spoke a parable also to them that were invited, marking how they chose the first seats: at the table, saying to them, When thou art invited to a wedding, sit not down in the first place, lest perhaps one more honourable than thou be invited by him; and he that invited thee and him come and say to thee, Give this man place; and then thou begin with shame to take the lowest place. But when thou art invited, go, sit down in the lowest place: that when he who inviteth thee cometh he may say to thee, Friend, go up higher; then shalt thou have glory before them that sit at table with thee; because every one that exalteth himself shall be humbled, and he that humbleth himself shall be exalted.

Seventeenth Sunday after Pentecost.

Epist. Eph. iv. 1-6.—Brethren, I, a prisoner in the Lord, beseech you that you walk worthy of the vocation in which you are called. With all humility and mildness, with patience, supporting one another in charity, careful to keep the unity of the spirit in the bond of peace. One body and one spirit, as you are called in one hope of your calling. One Lord, one faith, one baptism. One God and Father of all, who is above all, and through all, and in us all, who is blessed for ever and ever. Amen.

GOSP. Matt. xxii. 35-46.—At that time, the Pharisees came to Jesus, and one of them, a doctor of the law, asked him, tempting him, Master, which is the great commandment of the law? Jesus said to him, Thou shalt love the Lord thy God with thy whole heart, and with thy whole soul, and with thy whole mind. This is the greatest and the first commandment. And the second is like to this: Thou shalt love thy neighbour as thyself. On these two commandments dependeth the whole law and the prophets. And the Pharisees being gathered together, Jesus asked them, saying, What think you of Christ; whose son is he? They say to him, David's. He saith to them, How then doth David, in spirit, call him Lord; saying, The Lord saith to my Lord, Sit on my right hand, until I make thy enemies thy footstool? If David then call him Lord, how is he his son? And no man was able to answer him a word; neither durst any man from that day forth ask him any more questions.

Eighteenth Sunday after Pentecost.

EPIST. 1 Cor. i. 4-8.—Brethren, I give thanks to my God always for you, for the grace of God that is given you in Christ Jesus, that in all things you are made rich in him, in all utterance and in all knowledge, as the testimony of Christ was confirmed in you, so that nothing is wanting to you in any grace, waiting for the manifestation of our Lord Jesus Christ. Who also will confirm you unto the end without crime, in the day of the coming of our Lord Jesus Christ.

GOSP. Matt. ix. 1-8.—At that time, Jesus entering into a boat, passed over the water, and

came into his own city. And behold, they brought to him one sick of the palsy lying in a bed; and Jesus seeing their faith, said to the man sick of the palsy, Be of good heart, son, thy sins are forgiven thee. And behold, some of the scribes said within themselves, He blasphemeth. And Jesus seeing their thoughts, said, Why do you think evil in your hearts? whether is it easier to say, Thy sins are forgiven thee; or to say, Arise and walk? But that you may know that the Son of man hath power on earth to forgive sins (then said he to the man sick of the palsy), Arise, take up thy bed, and go into thy house. And he arose, and went into his house. And the multitude seeing it, feared, and glorified God, who had given such power to men.

Nineteenth Sunday after Pentecost.

Epist. Eph. iv. 23-28.—Brethren, be ye renewed in the spirit of your mind, and put on the new man, who according to God is created in justice and holiness of truth. Wherefore, putting away being, speak ye the truth every man with his neighbour, for we are members one of another. Be angry, and sin not. Let not the sun go down upon your anger. Give not place to the devil. He that stole, let him now steal no more; but rather let him labour, working with his hands the thing which is good, that he may have something to give to him that suffereth need.

Gosp. Matt. xxii. 2-11.—At that time, Jesus spoke to the chief priests and the Pharisees in parables, saying, The kingdom of heaven is likened to a king, who made a marriage for his son: and he sent his servants, to call them that

were invited to the marriage, and they would not come. Again he sent other servants, saying, Tell them that were invited, Behold, I have prepared my dinner; my beeves and fattlings are killed, and all things are ready; come ye to the marriage. But they neglected: and went their ways, one to his farm, and another to his merchandise; and the rest laid hands on his servants, and having treated them contumeliously, put them to death. But when the king had heard of it, he was angry; and sending his armies, he destroyed those murderers, and burnt their city. Then he said to his servants, The marriage indeed is ready, but they that were invited were not worthy. Go ye therefore into the highways, and as many as you shall find, call to the marriage. And his servants going forth into the ways, gathered together all that they found, both bad and good; and the marriage was filled with guests. And the king went in to see the guests; and he saw there a man who had not on a wedding garment: and he saith to him, Friend, how comest thou in hither, not having on a wedding garment? but he was silent. Then the king said to the waiters, Bind his hands and feet, and cast him into the exterior darkness: there shall be weeping and gnashing of teeth. For many are called, but few are chosen.

Twentieth Sunday after Pentecost.

EPIST. Eph. v. 15-21.—Brethren, see how you walk circumspectly, not as unwise, but as wise; redeeming the time, because the days are evil. Wherefore, become not unwise, but understanding what is the will of God. And be not drunk

with wine, wherein is luxury : but be ye filled with the Holy Spirit, speaking to yourselves in psalms and hymns, and spiritual canticles, singing and making melody in your hearts to the Lord : giving thanks always for all things, in the name of our Lord Jesus Christ, to God and the Father ; being subject one to another in the fear of Christ.

Gosp. John iv. 46-53.—At that time, there was a certain ruler whose son was sick at Capernaum. He having heard that Jesus was come from Judea into Galilee, went to him, and prayed him to come down, and heal his son ; for he was at the point of death. Jesus therefore said to him, Unless you see signs and wonders, you believe not. The ruler saith to him, Lord, come down before that my son die. Jesus saith to him, Go thy way, thy son liveth. The man believed the word which Jesus said to him, and went his way. And as he was going down, his servants met him, and they brought word, saying, that his son lived. He asked therefore of them the hour wherein he grew better. And they said to him, Yesterday at the seventh hour the fever left him. The father therefore knew that it was at the same hour that Jesus said to him, Thy son liveth ; and himself believed, and his whole house.

Twenty-first Sunday after Pentecost.

Exist. Eph. vi. 10-17.—Brethren, be strengthened in the Lord, and in the might of his power. Put you on the armour of God, that you may be able to stand against the devices of the devil. For our wrestling is not against flesh and blood, but against principalities and powers, against

the rulers of the world of this darkness, against the spirits of wickedness in the high places. Therefore, take unto you the armour of God, that you may be able to resist in the evil day, and to stand in all things perfect. Stand, therefore, having your loins girt about with truth, and having on the breastplate of justice, and your feet shod with the preparation of the gospel of peace; in all things taking the shield of faith, wherewith you may be able to extinguish all the fiery darts of the most wicked one. And take unto you the helmet of salvation, and the sword of the spirit, which is the word of God.

Gosp. Matt. xviii. 23-35.—At that time, Jesus spoke to his disciples this parable. The kingdom of heaven is likened to a king, who would take an account of his servants. And when he had begun to take the account, one was brought to him that owed him ten thousand talents: and as he had not wherewith to pay it, his lord commanded that he should be sold, and his wife and children, and all that he had, and payment to be made. But that servant falling down, besought him, saying, Have patience with me, and I will pay thee all. And the lord of that servant, being moved with pity, let him go; and forgave him the debt. But when that servant was gone out, he found one of his fellow-servants that owed him a hundred pence; and laying hold of him, he throttled him, saying, Pay what thou owest. And his fellow-servant falling down, besought him, saying, Have patience with me, and I will pay thee all. And he would not; but went and cast him into prison till he paid the debt. Now his fellow-servants, seeing what was done, were

very much grieved; and they came and told their lord all that was done. Then his lord called him, and said to him, Thou wicked servant, I forgave thee all the debt, because thou besoughtest me; shouldst not thou then have had compassion also on thy fellow-servant, even as I had compassion on thee? And his lord being angry, delivered him to the torturers until he paid all the debt. So all such my heavenly Father do to you, if you forgive not every one his brother from your hearts.

Twenty-second Sunday after Pentecost.

First. Phil. i. 6-11.—Brethren, we are confident in the Lord Jesus, that he who hath begun a good work in you, will perfect it unto the day of Christ Jesus. As it is meet for me to think this for you all, for that I have you in my heart, and that in my bands, and in the defence and confirmation of the gospel, you are all partakers of my joy. For God is my witness, how I long after you all in the bowels of Jesus Christ. And this I pray, that your charity may more and more abound in knowledge and in all understanding; that you may approve the better things, that you may be sincere and without offence unto the day of Christ; filled with the fruit of justice, through Jesus Christ, unto the glory and praise of God.

Gospel. Matt. xxii. 15-21.—At that time, the Pharisees went and consulted among themselves how to ensnare Jesus in his speech. And they said to him their disciples, with the Herodians, saying, Master, we know that thou art a true speaker, and teachest the way of God in truth, neither carest thou for any man, for thou dost not regard the person of man. Tell us, there-

fore, what dost thou think? Is it lawful to give tribute to Cæsar or not? But Jesus knowing their wickedness, said, Why do you tempt me, ye hypocrites? Shew me the coin of the tribute. And they offered him a penny. And Jesus saith to them, Whose image and superscription is this? They say to him, Cæsar's. Then he saith to them. Render therefore to Cæsar the things that are Cæsar's, and to God the things that are God's.

Twenty-third Sunday after Pentecost.

Epist. Phil. iii. 17 to iv. 3.—Brethren, be followers of me, and observe them who walk so as you have our model. For many walk, of whom I have told you often (and now tell you weeping), that they are enemies of the cross of Christ; whose end is destruction, whose god is their belly, and whose glory is in their shame; who mind earthly things. But our conversation is in heaven; from whence also we look for the Saviour, our Lord Jesus Christ, who will reform the body of our lowliness, made like to the body of his glory, according to the operation whereby also he is able to subdue all things unto himself. Therefore, my dearly beloved brethren, and most desired, my joy and my crown: so stand fast in the Lord, my dearly beloved. I beg of Evodia, and I beseech Syntyche to be of one mind in the Lord; and I entreat thee also, my sincere companion, help those women who have laboured with me in the gospel with Clement and the rest of my fellow-labourers, whose names are in the book of life.

Gosp. Matt. ix. 18-26.—At that time, as Jesus was speaking to the multitudes, behold, a certain

Ruler came up, and adored him, saying, Lord, my daughter is even now dead; but come, lay thy hand upon her, and she shall live. And Jesus, rising up, followed him, with his disciples. And behold, a woman, who was troubled with an issue of blood twelve years, came behind him, and touched the hem of his garment. For she said within herself, If I shall touch only his garment, I shall be healed. But Jesus turning and seeing her, said, Be of good heart, daughter, thy faith hath made thee whole. And the woman was made whole from that hour. And when Jesus was come into the house of the ruler, and saw the minstrels and the multitude making a tumult, he said, Give place; for the girl is not dead, but sleepeth. And they laughed him to scorn. And when the multitude was put forth, he went in, and took her by the hand. And the maid arose. And the same hereof went abroad into all that country.

Twenty-fourth, or Last Sunday after Pentecost.

EVANG. Coloss. i. 9-14.—Brethren, we cease not to pray for you, and to beg that you may be filled with the knowledge of the will of God, in all wisdom and spiritual understanding; that you may walk worthy of God, in all things pleasing, being fruitful in every good work, and increasing in the knowledge of God; strengthened with all might according to the power of his glory, in all patience and longsuffering with joy; giving thanks to God the Father, who hath made us worthy to be partakers of the lot of the saints in light; who hath delivered us from the power of darkness, and hath translated us into the kingdom

of the Son of his love, in whom we have redemption through his blood, the remission of sins.

Gosp. Matt. xxiv. 15-35.—At that time, Jesus said to his disciples, When you shall see the abomination of desolation, which was spoken of by Daniel the prophet, standing in the holy place (he that readeth, let him understand), then they that are in Judea, let them flee to the mountains; and he that is on the house-top, let him not come down to take anything out of his house; and he that is in the field, let him not go back to take his coat. And wo to them that are with child, and that give suck in those days. But pray that your flight be not in the winter, or on the sabbath; for there shall be then great tribulation, such as hath not been from the beginning of the world until now, neither shall be: and unless those days have been shortened, no flesh should be saved; but for the sake of the elect, those days shall be shortened. Then, if any man shall say to you, Lo, here is Christ, or there; do not believe him: for there shall arise false Christs and false prophets, and shall show great signs and wonders, insomuch as to deceive (if possible) even the elect. Behold, I have told it to you beforehand: if, therefore, they shall say to you, Behold, he is in the desert, go ye not out; Behold, he is in the closets, believe it not. For as lightening cometh out of the east, and appeareth even into the west, so shall also the coming of the Son of man be. Wheresoever the body shall be, there shall the eagles also be gathered together. And immediately after the tribulation of those days, the sun shall be darkened, and the moon shall not give her light, and the stars shall fall from

heaven, and the powers of heaven shall be moved and then shall appear the sign of the Son of man in heaven, and then shall all the tribes of the earth mourn; and they shall see the Son of man coming in the clouds of heaven with much power and majesty: and he shall send his angels with a trumpet and a great voice, and they shall gather together his elect from the four winds, from the furthest parts of the heavens to the utmost bound of them. And from the fig-tree learn a parable when the branch thereof is now tender, and the leaves come forth, you know that summer is nigh: So you also, when you shall see all these things know ye that it is nigh, even at the doors. And I say to you, that this generation shall not pass till all these things be done. Heaven and earth shall pass away, but my word shall not pass away.

COMMON OF SAINTS.

Apostles and Evangelists.

LESS. Eccles. xlv. 25; xlv. 29.—The blessing of the Lord was upon the head of the just man. Therefore the Lord gave him an inheritance, and divided him his portion in twelve tribes; and he found grace in the eyes of all flesh. He magnified him in the fear of his enemies, and with his word he made prodigies to cease. He glorified him in the sight of kings, and gave him commandment in the sight of his people, and shewed him his

glory. He sanctified him in his faith and meekness, and chose him out of all flesh. And he gave him commandments before his face, and a law of life and instruction: and he exalted him. He made an everlasting covenant with him, and girded him about with a girdle of justice: and the Lord crowned him with a crown of glory.

Gosp. John xv. 12-16.—At that time, Jesus said to his disciples, This is my commandment, that you love one another, as I have loved you. Greater love than this no man hath, that a man lay down his life for his friends. You are my friends, if you do the things that I command you. I will not now call you servants: for the servant knoweth not what his lord doeth: but I have called you friends; because all that I have heard of my Father, I have made known to you. You have not chosen me, but I have chosen you; and have appointed you, that you should go, and should bring forth fruit; and your fruit should remain: that, whensoever you shall ask of the Father in my name, he may give it you.

Less. Ezech. i. 10-14.—The likeness of their countenances was of four animals: the first was the face of a man, and the face of a lion on the right side of all the four; and the face of an ox on the left side of all the four; and the face of an eagle over all the four. And their feet and their wings were stretched upward: two wings of every one were joined, and two covered their bodies. And every one of them went straight forward: whither the impulse of the spirit was to go, thither they went; and they turned not when they went. And as for the likeness of the living creatures, their appearance was like that

of burning coals of fire, and like the appearance of lamps. This was the vision running to and fro in the midst of the living creatures, a bright fire, and lightning going forth from the fire. And the living creatures ran and returned like flashes of lightning.

GOSPEL. Luke x. 1-9.—At that time, the Lord appointed also other seventy-two; and he sent them two and two before his face into every city and place whither he himself was to come. And he said to them: The harvest indeed is great, but the labourers are few. Pray ye therefore the Lord of the harvest, that he send labourers into his harvest. Go: behold, I send you as lambs among wolves. Carry neither purse, nor scrip, nor shoes; and salute no man by the way. Into whatsoever house you enter, first say, Peace be to this house. And if the son of peace be there, your peace shall rest upon him; but if not, it shall return to you. And in the same house remain, eating and drinking such things as they have. For the labourer is worthy of his hire. Remove not from house to house. And into what city soever you enter, and they receive you, eat such things as are set before you. And heal the sick that are therein, and say to them: The kingdom of God is come nigh unto you.

Martyr and Bishop.

7. es. 12-18.—Dearly beloved, blessed art endure temptation: for when proved, he shall receive the crown which God hath promised to them that do not sin, when he is tempted, say tempted by God. For God is not a

tempter of evils, and he tempteth no man. But every man is tempted by his own concupiscence, being drawn away and allured. Then when concupiscence hath conceived, it bringeth forth sin. But sin, when it is completed, becometh death. Do not err, therefore, my dearest brethren. Every best gift, and every perfect gift, is from above, coming down from the Father of Lights, with whom there is no change, nor shadow of alteration. For of his own will hath he begotten us by the word of truth, that we might be some beginning of his creature.

Gosp. Matt. xvi. 24-27.—At that time, Jesus said to his disciples, If any man will come after me, let him deny him self, and take up his cross, and follow me. For he that will save his life, shall lose it: and he that shall lose his life for my sake, shall find it. For what shall it profit a man, if he gain the whole world, and lose his own soul? Or what exchange shall he give for his soul? For the Son of man shall come in the glory of his Father with his angels; and then will he render to every man according to his works.

One Martyr.

Epist. Heb. xi. 33-39.—By faith they conquered kingdoms, wrought justice, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, covered strength from weakness, were in battle, put to flight the armies of the enemy, women received their dead raised to life again. But others were racked, not accounting their lives dear, that they might find a better

And others had trial of mockeries and stripes, moreover also of bands and prisons. They were stoned, they were cut asunder, they were tempted, they were put to death by the sword, they wandered about in sheep-skins, in goat-skins, being in want, distressed, afflicted: of whom the world was not worthy; wandering in deserts, in mountains, and in dens, and in caves of the earth. And all these being approved by the testimony of faith, in Christ Jesus our Lord.

Gose. Luke xvi. 9-19.—At that time, Jesus said to his disciples, When you shall hear of wars and seditions, be not terrified: these things must first come to pass, but the end is not yet presently. Then he said to them, Nation shall rise against nation, and kingdom against kingdom. And there shall be great earthquakes in divers places, and pestilences, and famines, and terrors from heaven, and there shall be great signs. But before all these things they will lay their hands on you, and persecute you, delivering you up to the synagogues and into prisons, dragging you before kings and governors for my name's sake. And it shall happen unto you for a testimony. Lay it up, therefore, in your hearts, not to meditate before how you shall answer. For I will give you a mouth and wisdom, which all your adversaries shall not be able to resist and gainsay. And you shall be betrayed by your parents, and brethren, and kinsmen, and friends, and some of you they will put to death. And you shall be hated of all men for my name's sake; but a hair of your head shall not perish. In your patience you shall possess your souls.

Confessor and Bishop.

LESS. Ecclus. xlv. 17; xlv. 20.—Behold, a great priest, who in his days pleased God, and was found just; and in the time of wrath was made a reconciliation. There was not any found like to him, who kept the law of the Most High. Therefore by an oath the Lord made him increase among his people. He gave him the blessing of all nations, and confirmed his covenant upon his head. He acknowledged him in his blessing: he preserved for him his mercy: and he found grace before the eyes of the Lord. He glorified him in the sight of kings, and gave him a crown of glory. He made an everlasting covenant with him; and gave him a great priesthood; and made him blessed in glory. To execute the office of the priesthood, and to have praise in his name, and to offer him worthy incense for an odour of sweetness.

GOSP. Luke xiv. 26-35.—At that time, Jesus said to the multitudes, If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple. And whosoever doth not carry his cross, and come after me, cannot be my disciple. For which of you having a mind to build a tower, doth not first sit down and reckon the charges that are necessary, whether he have wherewithal to finish it; lest after he hath laid a foundation, and is not able to finish it, all that see it begin to mock him, saying, This man began to build, and was not able to finish. Or what king about to go and make war against another king, doth not first

sit down, and think whether he be able with ten thousand to meet him that with twenty thousand cometh against him. Or else, whilst the other is yet afar off, sending an embassy, he desireth conditions of peace. So likewise every one of you that doth not renounce all that he possesseth, cannot be my disciple. (*v. 34.) Salt is good; but if the salt shall lose its savour, wherewith shall it be seasoned? It is neither profitable for the land nor for the dunghill, but shall be cast out. He that hath ears to hear, let him hear.

Virgin and Martyr.

Isa. lxxviii. 1-12.—I will give glory to thee, O Lord my king, and I will praise thee, O God my Saviour. I will give glory to thy name: for thou hast been a helper and protector to me, and hast preserved my body from destruction, from the snare of an unjust tongue, and from the lips of them that forge lies; and in the sight of them that stood by, thou hast been my helper: and thou hast delivered me, according to the multitude of the mercy of thy name, from them that did roar, prepared to devour. Out of the hands of them that sought my life, and from the gates of afflictions which compassed me about. From the oppression of the flame which surrounded me, and in the midst of the fire I was not burnt. From the depth of the belly of hell, and from an unclean tongue, and from lying words from an unjust king, and from a slanderous tongue. My soul shall praise the Lord even to death: because thou, O Lord our God, deliverest them that wait for thee, and savest them out of the hands of the nations.

GOSP. Matt. xxv. 1-13.—At that time, Jesus spoke to his disciples this parable: The kingdom of heaven shall be like to ten virgins, who, taking their lamps, went out to meet the bridegroom and the bride. And five of them were foolish, and five wise: but the five foolish, having taken their lamps, did not take oil with them, but the wise took oil in their vessels with the lamps. And the bridegroom tarrying, they all slumbered and slept: and at midnight there was a cry made, Behold, the bridegroom cometh, go ye forth to meet him. Then all those virgins arose and trimmed their lamps: and the foolish said to the wise, Give us of your oil, for our lamps are gone out. The wise answered, saying, Lest perhaps there be not enough for us and for you, go you rather to them that sell, and buy for yourselves. Now whilst they went to buy, the bridegroom came; and they that were ready went in with him to the marriage, and the door was shut; but at last came also the other virgins, saying, Lord, Lord, open to us: but he answered, saying, Amen I say to you, I know you not. Watch ye, therefore, because you know not the day nor the hour.

St. Andrew, Patron of Scotland.

EPIST. Rom. x. 10-18. Brethren, with the heart we believe unto justice, but with the mouth confession is made unto salvation. For the scripture saith, whosoever believeth in him shall not be confounded. For there is no distinction of the Jew and the Greek; for the same is Lord over all, rich unto all that call upon him. For whosoever shall call upon the name

of the Lord shall be saved. How, then, shall they call on him in whom they have not believed? or how shall they believe him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach unless they be sent? as it is written, How beautiful are the feet of them that preach the gospel of peace, of them that bring glad tidings of good things! But all do not obey the gospel. For Isaiah saith, Lord, who hath believed our report? Faith then cometh by hearing; and hearing by the word of Christ. But I say, have they not heard? Yes, verily, their sound hath gone forth into all the earth, and their words unto the ends of the whole world.

GOSPEL. Matt. iv. 18-22. At that time, Jesus, walking by the sea of Galilee, saw two brethren, Simon, who is called Peter, and Andrew his brother, casting a net into the sea (for they were fishers). And he saith to them, Come ye after me, and I will make you to be fishers of men: and they immediately leaving their nets followed him. And going on from thence, he saw other two brethren, James the son of Zebedee, and John his brother, in a ship with Zebedee their father, mending their nets; and he called them: and they forthwith left their nets and father, and followed him.

*Immaculate Conception of the B. V. M.—
December 8.*

LESS. Prov. viii. 22-35. The Lord possessed me in the beginning of his ways, before he made anything, from the beginning. I was set up from eternity, and of old, before the earth